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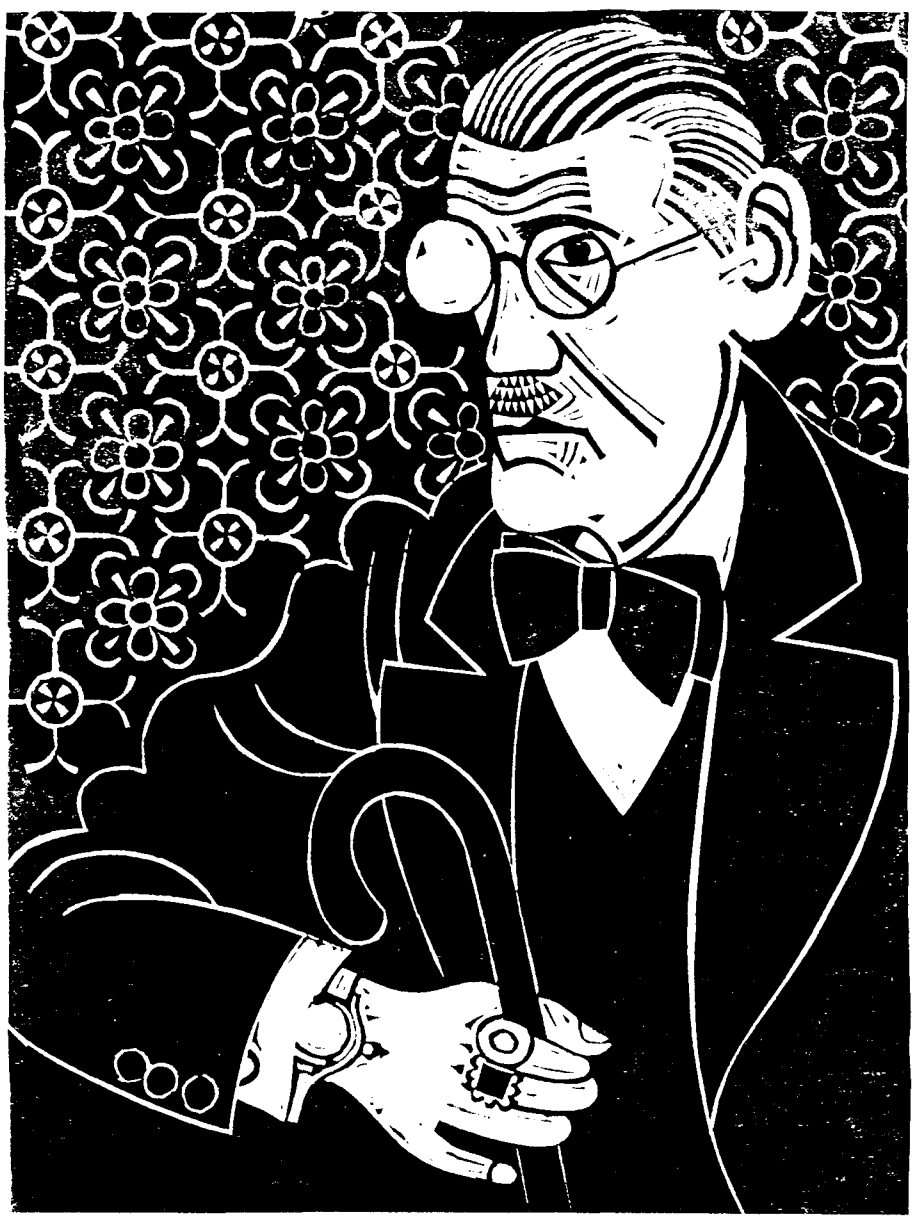

JOYCE'S LETTERS

Bernard McCabe

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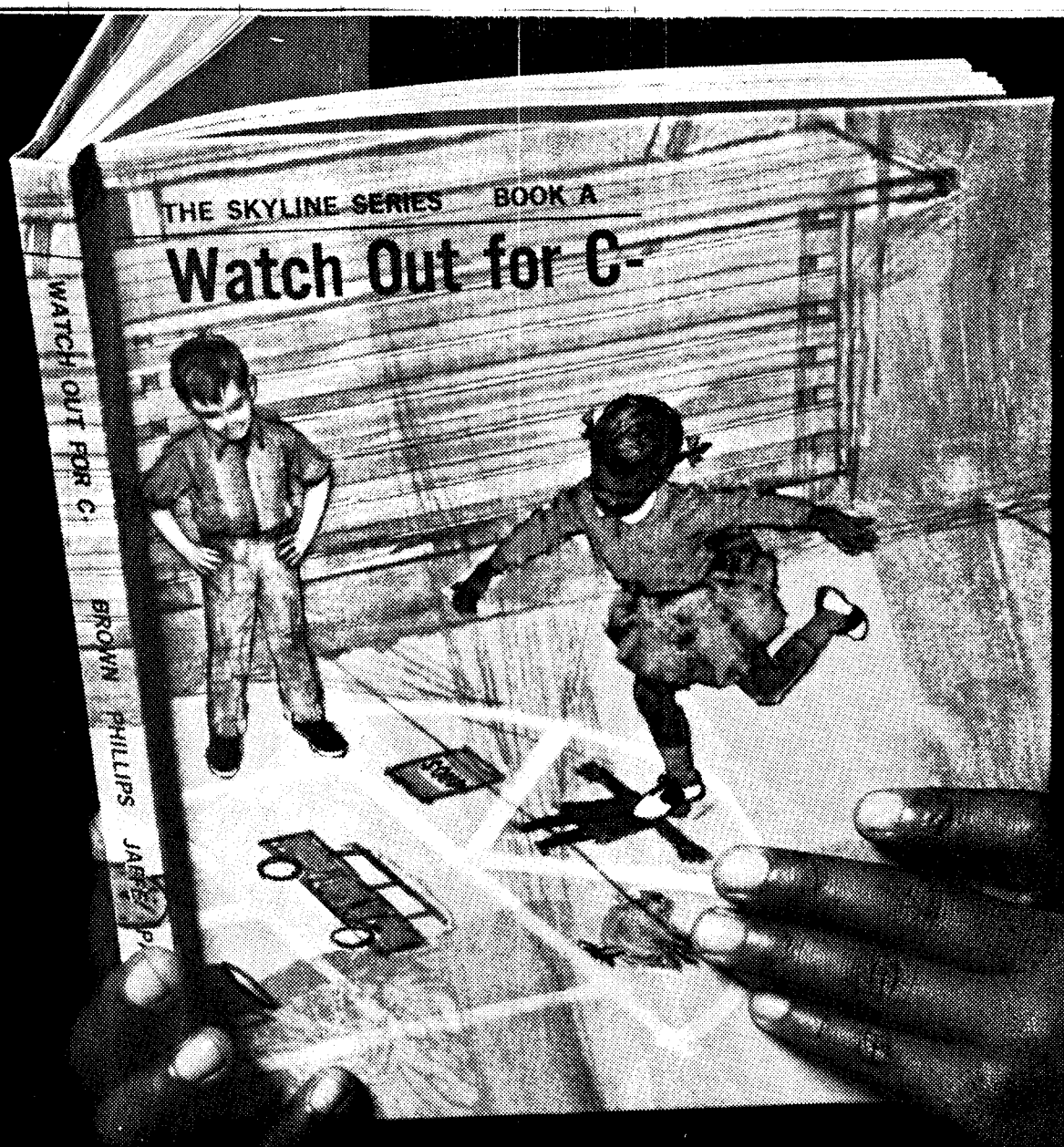

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NEWS AND VIEWS

From the *Question Box* in the Springfield, Mass., diocesan newspaper:

Q. Isn't it sinful to spend billions of dollars on space projects when millions of people in the world do not have the necessities of life?

A. No. It would first have to be proved that the money spent is a waste, bearing no reward except the satisfaction of idle curiosity or vanity, and that the money thus saved would certainly relieve the extreme needs of the world's poor. Neither is true, of course. Although nations, like individuals have a duty to help other nations when possible, their first duty is to themselves. . . . Since the needs of the world's poor are not extreme, but only grave, and since it is by no means certain that foreign aid always brings proportionate benefits, this expenditure has to be regulated by the ordinary demands of prudence. It is naive to think that the millions of American dollars in foreign aid ever actually benefited the poor.

•

A parish moves to shoulder the burden of Vietnam (from a Massachusetts parish bulletin):

"Captain ABC is now serving in Vietnam, commanding 180 men. Recently several parishioners heard of a way we could help him and his men. The water in Vietnam does not taste very good. Pre-sweetened Kool-Aid is a much desired commodity. Can we not help provide pre-sweetened Kool-Aid on a regular basis for these men? It is a small thing to ask. Fifteen dozen packs can be sent for about $15. Individuals and groups, please contact the parish office (or send in your money) so that we may set this up."

•

From Fact Sheet #26, one of the Defense Department's brochures studied by servicemen as a prelude to duty in Vietnam:

Q. Will the war continue until one side or the other achieves a clear-cut military victory?

A. This is up to Hanoi and its supporters in Peking. The war was started by the North and could be ended by the North at any time. . . .

Q. What stands in the way of a negotiated peace?

A. This is a question that can only be answered by Hanoi. . . .

Q. When can we expect the war in Vietnam to end?

A. That is up to Hanoi. . . .

•

Excerpts from the position paper adopted at the Washington mobilization on "Vietnam: The Clergyman's Dilemma," a two-day (Jan. 31-Feb. 1) gathering of more than 2500 Christian and Jewish clergymen:

We sympathize with the dilemmas that face our President and Congressmen in dealing with a situation all decent men abhor. But a recognition of past mistakes does not entitle us to repeat and compound those mistakes by continuing them on an ever-widening scale. We are unable to support our nation's policy of military escalation, and we find those to whom we minister caught as we are in confusion and anguish because of it.

1. This anguish is based first of all on *the immorality of the warfare in Vietnam*. We add our voice to those who protest a war in which civilian casualties are greater than military; in which whole populations are deported against their will; in which the widespread use of napalm and other explosives is killing and maiming women, children, and the aged; in which the combatants are systematically destroying the crops and production capacity of a country they profess to liberate; in which the torturing of prisoners by both sides has been a commonplace. . . .

2. Even those of us who recognize that sometimes evil must be done lest greater evil prevail, feel a sense of anguish in *the inconsistency between our stated aims and the consequences they produce*. Our ongoing escalation, far from bringing the war closer to an end, serves rather to increase its duration and intensity. Our bombing of the North, far from bringing our enemies to their knees, serves rather to strengthen their will to resist us. . . .

3. Our anguish is deepened by the discrepancy between what we are told by our government and what we discover is actually taking place. We are told that the other side gives no indication of desire to negotiate, and we then discover that such indications have been given, but that we have responded either with rebuff or military escalation. We are told that our nation is prepared to negotiate with all concerned, and we then discover that certain of the combatants will not be welcome at the conference table. We are told that certain cities have not been bombed, and we then discover that they have been. . . .

Certain preconditions that seem indispensable to negotiations are not yet present in our policy, and without them other nations can hardly be expected to take seriously our intent:

1. The first precondition is . . . that we are genuinely ready to negotiate, and that we are not merely trying to win diplomatically what we have not won militarily. . . .

2. There must be some action by our government to lend credibility to our willingness to negotiate. It is increasingly clear that one indispensible prerequisite is our willingness unconditionally to cease the bombing of North Vietnam. . . .

3. If we truly do not intend to dictate the terms of peace in advance, then we cannot exclude from the conference table any who are involved in the present struggle. . . .

4. Other conditions are desirable, such as a de-escalation of the ground war to a degree commensurate with the protection necessary for those already there.

We who are so deeply involved in the immensity of the present war must have the courage to initiate the steps that will lead to peace. If we do not take those steps, we firmly believe that God will judge us harshly, and will hold us accountable for the horror we continue to unleash. . . .

JOHN LEO

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CORRESPONDENCE

Scriptural Nausea

Antibes, France

To the Editors: In full confidence I nominate as the Most Nauseating Catholic Advertisement of the year to come one which—alas!—appeared in *Commonweal*: "Erica thought the rosary was as *passé* as the Italian hair-do. Then she discovered the Scriptural Rosary and says it's as sophisticated as straight hair."

GRAHAM GREENE

A Frontal Attack

Kansas City, Mo.

To the Editors: In reading your editorial about Father Davis (January 7) with its expression of fundamental doubt about the Catholic Church one naturally comes to an interesting question. Just what are your reasons or motives for remaining a Catholic? In examining them you would have to be much more honest than you were in the editorial. You know very well that no intelligent and honest person is going to blame Father Davis' break on "a serious attempt to reform the Church."

Your personal inquiry might well lead you to leave the Church. Much as that might be regretted it would certainly clear the air. A frontal attack is much easier to bear than constant stabbing in the back, tho I realize you might not be concerned with affording the Church that relief. Also that would clear up a mystery about you. While we all understand that the Church is constantly in need of reform and that criticism is a necessity we are also aware of the duty of Christians to proclaim the Good News of Jesus Christ. I don't find that proclamation in your journal. Is the answer that you simply do not believe in it?

On the other hand, considering the fact that the Church, in your eyes, is so incredibly defective, one would suspect that you must have overwhelmingly powerful motives for remaining a member. If you spelled them out in clear print, it

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VIETNAM SETTLEMENT

For a day or two, the American suspension of bombing raids on North Vietnam stirred some hope. We rest assured by the New York *Daily News* that Washington officials "See Quick End to Bomb Lull"; but meantime the bombing pause was the only available straw for opponents of this war to grasp. The previous weeks have been so filled with a medley of statements and diplomatic initiatives that international diplomacy is looking more like a game of hot potato than a sensible effort to produce a result.

Bobby Kennedy was bringing Peace from Paris—and then he wasn't after all. As the lunar new year truce got underway, U.S. officials immediately let loose a volley of charges about the amounts of material which Hanoi was moving into the South during the pause in fighting—only to be challenged once again by Richard Goodwin who stated that his government experience indicated it was impossible to gather such statistics so quickly. Goodwin felt the reports were meant to justify immediate resumption of fighting after the truce ended.

But that is not all. The Pope and President Johnson issued statements on the extension of the truce. Wilfred Burchett, Australian journalist and frequent spokesman for the Communists, made an extensive report on what the Vietcong and Hanoi want in a post-war Vietnam. The next day Arthur Goldberg called for Hanoi to clear up "ambiguities" in its negotiating position. Meanwhile, back at the Guildhall, Premier Kosygin demanded a halt in U.S. bombing and hinted, in return, at Soviet aid in achieving a settlement. Mr. Rusk then told a news conference that the U.S. would not stop its bombing unless Hanoi would halt its "military actions of invasion." The U.S., he said, would not suspend its raids for some "formless" possibility of talks. Then the bombing stopped—and started again.

What does all this mean, if anything? All the lines are buzzing, but is anyone getting through? In fact, a few patterns are clear.

First, Washington's commitment to genuine negotiations with Hanoi remains in doubt; the doubt is even increasing. Whether or not the effort to start talks at Warsaw was broken up last December by the attacks on Hanoi, Secretary Rusk's recent declaration demonstrates that achieving a political settlement is losing importance in the eyes of American policymakers. Taking its place is the hope of a mutual military slowdown in Vietnam. Whether

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this implies a State Department belief that Hanoi will actually abandon its interests in the South, doing gradually what it would not do all at once; or that the war should merely be slowed, the better to carry it on for years to come; or some other strategy—is not at all clear. Perhaps the Pentagon and Foggy Bottom are angling for more than one of such favorable outcomes. They are deluding themselves. North Vietnam and the National Liberation Front have not been beaten either militarily or politically. They will not join in mutual de-escalation unless it amounts to something else than a disguise for total U.S. victory.

Second, Washington is obviously far more interested in an agreement with Russia than in an agreement with the Vietnamese. Both the Rusk news conference and the suspension of raids seems to have been part of a dialogue with Kosygin. The "hard" Rusk message was, you had better try pressuring Hanoi and not Washington. The "soft" message of the bombing halt was: okay we did what you asked, now produce some results.

This strategy makes sense—up to a point. If the Kremlin can bring about a settlement, who would complain? An end to the slaughter, even by a Big Power squeeze play, would still be an end to it. But the chances are not likely. Moscow may certainly be of assistance, but no more than that. The kernel of the problem remains in Vietnam, and in what both sides propose to make of it after an end to the war. This, after all, is what the fighting has been all about.

Others have clearly recognized this fact. The *Economist*, which supports American policy, points out that even after negotiations began, there is a "point that will have to be got straight before a conference has a chance of succeeding. What sort of government is South Vietnam intended to have when the fighting stops?" The *Manchester Guardian*, which opposes American policy, similarly comments on the potential of all deals with Moscow: "The key is in Vietnam, and—whatever Mr. Rusk may say—in the South rather than the North."

Which brings us to the third point. Despite Ambassador Goldberg's assertions to the contrary, American policy for a post-war South Vietnam contains as many ambiguities as does that of Hanoi or the N.L.F. The Vietcong adherents could be amnestied and participate in free elections. But who would guarantee the amnesty and supervise the elections? The Vietcong could participate in peaceful political activity. But under what Constitution? With whom in control of the Saigon armed forces? Would a free election which brought in a Communist regime be allowed?

According to Burchett, the Vietcong want a South which would be "non-socialist and neutral militarily, politically and diplomatically." Reunification would be put off for ten to twenty years. Land reform would be carried out but not collectivization, nor nationalization of industry and commerce. The N.L.F. would have a "decisive voice" in the government. Marshal Ky would have to go. Other groups could participate in the government as long as they were committed to national independence. This, too, is ambiguous. Who is to decide whether another group is sufficiently committed to national independence? Naturally, Washington does not trust the Vietcong. Nor, with good reason, does the Vietcong trust Washington or Saigon.

Still, these are the matters which must be attacked before an end to war can be contemplated. That is why Richard Goodwin (a handy man to have around) said such a mouthful when he revealed that, at the time of his government service, there were no U.S. plans for a post-war Vietnam! Unless the U.S. is willing to balance the evils of various proposals for the future—political life of the South against the horrendous evils of the war itself, all hopes for peace are illusory.

ABORTION & PLURALISM

By all odds, the bill before the New York state legislature to liberalize New York's 84-year-old abortion law will be defeated. Those who will blame the defeat on the opposition of Catholics will be quite correct. Those who will say that the defeat of the bill represents a setback for pluralism will, we believe, be quite wrong.

Three issues need to be sorted out here. There is, first of all, the morality of abortion itself. We agree fully with the position taken by the bishops of New York that "from the moment of conception, life must be guarded with the greatest care. . . ." We have seen no evidence, or indeed any plausible arguments, that abortion is a *necessary* solution to the problem of unwanted children. A society enlightened enough to see the barbarity of capital punishment, to increasingly protest poverty, napalm bombings of civilians, inhuman jails and mental institutions—the list could be continued indefinitely—ought to be a society enlightened enough to see the intolerability of abortion. It is wrong, and it is unnecessary.

Secondly, there is the issue of Catholic pressure. We believe this pressure is perfectly in order as long as the pressure is applied openly, democratically and in a sensible, non-hysterical way. This has not always been the case with Catholic pressure, and has not always been the case with pressure against liberalization of abortion laws. During the New York hearings, in fact, some of the Catholics who testified were abusive and irrational (one went so far as to ask a supporter of the bill whether he was a Communist). But this note did not characterize the bishops' pastoral, which was cast in the form of an appeal to the conscience of Catholics. In addition, there was no coercive attempt to tell Catholic legislators how to vote. In sum, there is little to indicate that the "Catholic pressure" is unfair, undemocratic or harmful to public debate.

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The third issue is the most complicated. Granted that Catholics have the legal right to oppose liberalization of abortion laws, don't they also have the duty to respect the consciences of those with whom they disagree? If there is nothing in the liberalization bills which would coerce Catholic women into abortion, or any women for that matter, why cannot Catholics at least allow others to obtain legal abortions? Mr. William F. Buckley, Jr., (that's right) has argued "that surely the principal meaning of the religious liberty pronouncements of Vatican II is that other men must be left free to practice the dictates of their own conscience . . . it would appear to contradict the burden of the Vatican's position to put pressure on the law to maintain the supremacy of one's own position." Mr. Buckley's reason is most persuasive; indeed many Catholic liberals have argued in a similar way. If we now make room for the conscience of others on birth control and divorce legislation, on what possible ground can we draw the line at abortion?

The trouble with this line of thought is that it neglects to notice that the fetus is also a party to the debate (though it cannot speak for itself). Neither birth control nor divorce present comparable situations, for no existent life is directly at stake. The crux of the argument of course is whether a fetus is a human being; for only on that presumption can abortion be likened to murder. We believe it is, and so do many others. Those who say it is not, however, have a heavy logical burden to shoulder. They must show why, if a fetus is not a human being, any person would not have the perfect right to do with a fetus what he or she chose—kill it, experiment with it, mutilate it. They must also show why a serious reason for abortion is acceptable, while a trivial reason is not.

In short, we suggest, supporters of liberal abortion laws have a dilemma on their hands: either a fetus is a human being, in which case abortion is equivalent to murder, or a fetus is nothing but another chunk of matter, in which case there should be no laws against abortion at all. We doubt there can be a middle ground. In any case, the very *possibility* that a fetus may be a human being is sufficient reason not to molest, much less kill it. To refuse to others the right to take a life (even if only a possible life) is to deny them nothing. They do not have that right in the first place.

CASTING OUT DEVILS

Walter Lippmann once argued that any consensus is *ipso facto* out of date: by the time it has been formed, the world has moved on and created conditions which cannot have been taken into account. This is another way of saying that public opinion tends to lag behind events, sometimes dangerously so. In foreign affairs, the most dangerously outdated consensus is the popular hard-line anti-Communism of the immediate post-war era: Communism is monolithic, implacable, doctrinaire and automatically hostile to world peace and American interests. A corollary of this axiom holds that divisions in the Communist world are impossible or purely propagandistic (so the far right finds no difficulty in disbelieving the Soviet-Chinese split) and that "bridge-building" between east and west is a Communist trick.

Serious Americans have long since discarded this dated view. It cannot, after all, account for developments in Yugoslavia, the defiance of Russia by one eastern "satellite" after another, the Soviet peace efforts over Kashmir, or the remarkable vituperation visited upon China by a Premier Kosygin warmly embracing the British and inviting the Queen over to Moscow for a visit. But the consensus is unshaken at the grass roots. We may soon see a test of its strength in congressional struggle over the consular treaty with the Soviet Union. It is a mock battle—consular offices may be opened now without any treaty. This treaty merely provides protection for Americans in the Soviet Union in return for diplomatic immunity for Russian consuls and their staffs in America. Yet this minor issue is emerging as a great test of the old consensus. It is a "bridge-building" document, and through the efforts of J. Edgar Hoover and the far right, the true believers of the old consensus are inclined to dig in for a major theological fight.

On the issue, there is nothing in the treaty to make a patriot quaver. It will send ten or twelve more Soviet consul officials to the United States, and even if all of them are spies—as the far right fears—Mr. Hoover has assured the President that his FBI is adequate to deal with them. After all, there are already 452 Soviet diplomats in the United States, all of them with diplomatic

GOD

going, going . . .

God isn't going, but our special issue of Feb. 10, devoted to the problem of God is. Orders have been coming in at the rate of nearly a thousand a day. Our extra printing will not last much longer. Two earlier special issues—on the New Morality and Women Intellectuals in the Church—are now entirely out of print. So we urge you to place your orders for extra copies of the God issue at once.

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immunity, and the government has not fallen yet. Twelve more Soviet consuls will probably not bring it down.

In addition, there are 20 Americans travelling in Russia for every Russian travelling here. The consular convention will considerably advantage the United States by allowing American officials quick access to U.S. citizens detained or arrested for any reason in Russia. But the details of the treaty do not matter. Many of its opponents are clearly not interested. For them the issue is "bridge-building," proscribed by the canonical keepers of the old consensus. Mail is reported flowing into congressional offices at the rate of 100-to-1 against the treaty. The mimeograph machines of the right are cranking up to make this a major legislative battle; single-minded anti-Communists have found an issue through which to vent their frustration at the improvement in Soviet-American relations. Moderate Americans, brought up to believe the old consensus would last forever, are being swayed from the right. It may be difficult for many of us to take it all seriously, but we should. It would be merely embarrassing if the treaty failed; if it passes, it might be a major feat of exorcism.

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NATIONAL AFFAIRS

THE SPLIT IN LABOR

The widening rift between Walter Reuther of the United Automobile Workers and George Meany, the President of the AFL-CIO, freshly complicates the already troubled political situation of President Johnson.

Mr. Johnson would dearly love to be a charismatic leader making a magical personal appeal to millions of individual voters, but as a realist, he recognizes that he does not have that kind of hold on the hearts and loyalties of his supporters. Of necessity and by long practice, he therefore approaches politics as a power broker, trying to put together the pieces that will make a winning combination. As for any Democratic President, the AFL-CIO is naturally one of the major pieces with which he works. Anything that fragments it or diminishes its strength makes it just that more difficult for Mr Johnson to operate. If the Reuther-Meany conflict is not amicably resolved, the President will have not one but two variables to take into account, two power centers to keep in contact with, two touchy leaders to soothe.

There is little doubt which of them the President will have to afford greater consideration. Meany is not only head of the far larger organization but he also provides the Administration with unwavering support on the Vietnam War and on most other foreign policy issues. Moreover, when it comes to getting things done, Meany has demonstrated that he is much more effective in dealing both with Congress and the bureaucracy. Meany and Reuther advocate about the same policies on labor and domestic issues. But Reuther, the "old redhead," with his talent for inflammatory and sometimes interminable rhetoric and his Socialist past, conjures up memories in the minds of congressmen of sit-down strikes and picket-line violence. Meany, a gruff, stumpy Irish-Catholic plumber from the Bronx, is the master of the leaden phrase. He makes any proposal sound, if not persuasive, at least respectable.

It is the very similarity of their opinions that makes the rivalry between the two men almost inexplicable. Essentially, Reuther is in the position of saying, "I'm for everything that you are only more so—and sooner." Everyone who has ever attended a committee meeting on any subject knows that this is a difficult posture to maintain for very long without sounding arbitrary and unreasonable. As a result, over the years since the AFL and the CIO merged in 1955, Meany has managed not only to hold the support of his old colleagues from the Federation but also win over most of his new colleagues from the CIO. When James Carey of the Electrical Workers fell ignominiously from power in a disputed election, Reuther lost his last dependable ally on the Executive Council.

Reuther and Meany worked in concert to expel the Teamsters Union and to purge the corrupt leadership of several smaller unions. There is no difference between them in their detestation of crooked union officials. Both strongly support the Administration's anti-poverty programs, but Reuther felt the Administration needed pressure from the outside if it was to do a good job. For that purpose, he helped set up the Citizens Crusade Against Poverty with a grant of $1,000,000. This organization has sparked the fight which forced Sargent Shriver to renew the federal funds for the Mississippi Child Development Group which is run by the most militant Negroes in that state. Meany has typically stayed out of this kind of open, public pressure. He is of the other school of political technique that believes that telephone calls to the right persons are more effective than demonstrations and press releases.

Both leaders believe in racial integration, but again Reuther believes that Meany and the rest of the labor movement's top hierarchy could do more to promote integration. Reuther runs a union that from its inception has been integrated. Meany comes out of the building trades where the most restrictive practices have traditionally prevailed. Again, Meany has tried to do a good deal behind the scenes to open up places in the craft

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unions for Negro workers and apprentices. Whether he could have done more is a matter of hot dispute.

Despite the U.A.W. leadership's effort in its letter to the membership to base its disagreement solely on grounds of social idealism, none of these differences of pace and emphasis in domestic policies is sufficient to account for Reuther's decision to resign from the Executive Council and to consider seriously withdrawing his union from the AFL-CIO. Two other factors are probably decisive. One is frustrated ambition. Reuther was 48 and Meany was 61 when the two union confederations merged twelve years ago. Reuther, who had recently succeeded the late Philip Murray as president of the CIO, deferred to Meany on the presidency of the merged group. He clearly assumed that when Meany would retire after a few years, he would be chosen as his successor. But Meany has refused to retire. He may do what one insider termed "the Adenauer bit" and just go on and on for decades. Reuther has become tired of waiting. Meanwhile, the antagonism between him and some of his colleagues on the Executive Council is such that even if the presidency were now to open up, the probability is that he would not be chosen. Joseph Beirne of the Communications Workers or some other compromise choice appears to have a better chance.

A long-smoldering dispute over labor's influence in foreign affairs is a second major factor. Meany is wholly under the influence of Jay Lovestone, an ex-Communist who more than thirty years ago became a fiercely committed anti-Communist. Lovestone was in the zenith of his power in Marshall Plan days when Communist-controlled unions in some European ports tried to block the unloading of aid shipments, and American labor was openly and aggressively allied with the State Department in implementing American foreign policy. (It was in that same era when David Dubinsky, the irrepressible president of the Independent Ladies Garment Workers Union, is supposed to have congratulated Pope Pius XII on the good job the two of them had done in swinging the 1948 elections in Italy.) But for more than a decade, there has not been the same one-to-one identity between all unions and the American government in foreign affairs. While Lovestone has continued to opt for a "hard" line, Reuther, under the influence of his brother Victor, has put much more emphasis on wooing marginal Communists and fellow-travelers, on developing Socialist and other left-wing alternatives to unpopular regimes, and on reaching students and intellectuals. The Reuthers have also supported the newer Kennedy-Johnson policy of "building bridges" to the Communist nations through increased trade and cultural exchange. In their view, the Lovestone-Meany approach in too many instances resembles that of the Central Intelligence Agency's belief that anyone who is against the Communists is an acceptable ally or tool. Again, these are often differences of personality and of emphasis. Their goals are the same but their methods differ.

It is still possible that Reuther and Meany will agree upon a trial separation rather than a final divorce or even that some face-saving arrangement will eventually be worked out enabling them to work together again. The history of radicalism is against these moderate solutions. It seems to be in the nature of left-wing movements to splinter and for conflicts of personality to form the basis for differences of doctrine. If Reuther and his union do depart the AFL-CIO, it will be a grievous loss. When Hoffa and the Teamsters left, they took nothing with them except their treasury and their bad reputation. The United Automobile Workers, however, possess in their leadership much of the brains and the residual idealism of the American labor movement. They have not always been right but they have tried to keep alive the flickering flame of the '30's when men risked their livelihoods—and sometimes their lives—to win "bread and roses" for workers everywhere. If they depart from the mainstream of the labor movement, Lyndon Johnson may not be the only loser.

WILLIAM V. SHANNON

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FOREIGN AFFAIRS

Checkmate in Vietnam

In Saigon today there is an American policy for victory in the war against the Viet Cong—but nobody quite believes in it. There are, in fact, policies for winning two wars, the "big" one and the "other war."

The first is the war against North Vietnamese and Viet Cong Main Force units. This is waged by American attacks into the Main Force strongholds—in the highlands, in the areas along the demilitarized zone—and through the bombings of the North. It is an inconclusive campaign because of the great difficulty in locating the enemy and giving battle on our—rather than his—initiative. Few believe that we can entirely clear the South of Main Force and North Vietnamese units, but most Americans in Saigon do believe that the United States can punish and harass these forces, inflicting losses on such a scale as to force them to avoid battle—or to fall back to the alleged "stage two" (the guerrilla mode) of "people's war." This, in the opinion of many, would constitute a success; they argue that the local guerrillas engaged in the "other war" depend militarily (and more

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important, depend emotionally and morally) on the Main Force campaigns. But some Americans think that if the Communists pulled back it would be an ominous development—a long-overdue consolidation of Communist strength in the things they do well and we do badly—the localized guerrilla struggle and political action in the villages.

American policy for winning this other war in the villages begins with military action but ends—if it ends—in the creation of a new society for Vietnam. An area is swept of major Communist forces. Then a campaign is launched to destroy the local Viet Cong units. Under the latest arrangements, this is to be done mainly by the Vietnamese Army, reorganized into small units (performing essentially a constabulary function). A Revolutionary Development team settles in the hamlet to identify and destroy or neutralize the Viet Cong political infrastructure, to census the hamlet and determine its grievances, to help it with a well or school, and to re-establish non-Communist government authority. These teams are made up of local people controlled and trained on a central plan, and thus far they have been of very mixed quality. Their mission is also a mixed one, both punitive and positive—possibly a disabling combination. There also are far too few of these teams even to have begun the job of dealing with those hamlets over which the government today claims control.

No one, in any event, is terribly sanguine about revolutionary development changing much in a hamlet unless the people of the place are already disposed to accept the authority of Saigon. Thus American officials talk a good deal—often rather anxiously—about long-range programs of economic development, reform of the Vietnamese civil service, the elimination of government corruption, land reform, the emergence of a government in Saigon which has some kind of popular mandate.

They talk about these, and they do the obvious things that can be done to improve matters. But even the obvious things are hard to do well, and the big reforms are so remote, yet seemingly so crucial, that among the Americans in Saigon there is a striking amount of privitization, of exclusive concentration on things that seem worth doing for their own sake. These Americans will talk enthusiastically about a program of aid to the hamlets or about a particular agricultural reform, but then remark that of course the real need is for an imposing series—which they will identify—of basic political and social changes in the country. If you suggest that it is unreasonable to expect these changes to come about, least of all in wartime, the response is likely to be a vague changing of the subject.

The best and most intelligent members of the American community in Saigon simply do not believe the official theories of how the war can be won by pacification campaigns and political and social development in the countryside. What they do believe is something else. They believe in victory through stalemate.

The Prospects

I was repeatedly assured in Saigon that a movement such as the Viet Cong must keep its momentum and enjoy victories. I was told that the Viet Cong have a "Dienbienphu complex" which impels them to seek decisive military confrontations. I was told that if the United States succeeds simply in creating a situation in which the Viet Cong are denied victories in the field, and in which they cannot expect major gains in the struggle for political control of the countryside, then the Communist movement will go to pieces. Some Americans argue that when this happens the deterioration will be very fast; that the movement may collapse. Others think that it will be a matter of slow Viet Cong retreat, of guerrillas who desert in increasing numbers, of disheartened cadres and disillusioned supporters of the National Liberation Front, of a peasantry which slowly but decisively grasps that the Viet Cong has failed. It is this expectation that lies behind the American official statements of recent months that the war may simply "fade away."

But will this war in Vietnam be won by default? The theory is plausible; but it is also suspiciously consoling. It copes with the hard problems by ruling them irrelevant. Conquest of the Communist Main Force units and a successful pacification program become equally unimportant. All we have to do is what we are doing already. The government in Saigon simply has to go on existing—it will inherit the country when the VC has collapsed. And then, American officials say, we can really get down to serious political and social reform in this country.

This theory has another thing wrong with it: experience does not bear it out. The partisan and resistance movements of recent history have not ordinarily gone to pieces in stalemates. The Chinese and Yugoslav Communists endured hardship for years, and near-defeat. The Greek, Filipino and Malayan Communists were destroyed by military conquest and political counter-offensive. None disintegrated when their progress simply was blocked. The Vietnamese Communists now have persisted for a quarter of a century. Moreover, today they also insist that a stalemate means victory—that it is the United States which will falter if it is denied a quick solution.

In Vietnam, I think, we have—intellectually—entered the period of trench warfare. The confident doctrines of quick victory have, on both sides, tacitly been abandoned. Both sides now are checked, and they are settling down to a war of military and political attrition, both of them with new theories which make it possible for each to believe that stalemate really promises victory. WILLIAM PFAFF

(This is the second in a series of reports on a recent visit to Southeast Asia.)

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JOYCE'S LETTERS

Shem the penman—persistent, angry, buoyant, proud and witty

BERNARD McCABE

"I am past thirty and three parts iced-over," wrote Matthew Arnold (one of the many occasional presences in *Ulysses*) to his friend Clough. At twenty-five Joyce put it more Joyceanly to his younger brother Stanislaus: "My mouth is full of decayed teeth and my soul of decayed ambitions." Near the end of his life he wrote to his son: "My eyes are tired. For more than half a century they've been staring into nothingness and finding a beautiful nothing."

Fierce dark phrases. But this kind of savage self-assessment is rare with Joyce. What gets across again and again in his letters is a ferocious, driving, attractively high-spirited will, fighting to control, with only partial success, the circumstances of what looked at objectively was often an appalling life. In the last thirty pages of these letters in 1940, Joyce has a year to live; his beloved daughter is now hopelessly insane, his son's marriage has broken up and his daughter-in-law has had a nervous breakdown: his last great literary effort, *Finnegans Wake,* which has occupied him for seventeen years, has just been published to what he feels is a general chorus of silence. The Germans have invaded France, and his books and papers are spread unattainingly across Europe. His wife is despondent, he can't get any money, his own health is in ruins, and his eyes after twelve excruciating operations, have almost given out.

Yet letter after letter goes out, to friends, acquaintances, influential strangers, officials. Strong-willed, single-minded, direct, persistent, angry, buoyant, proud, witty. Exactly the same Joyce who between 1904 and 1914 struggled to keep body and soul together as a drudging teacher of languages in Trieste while he wrote letter after letter in the effort to get his first short book of short stories, *Dubliners,* into print. Ten years' struggle with villainous editors. In a letter to Stanislaus in 1905, he prayed: "O Vague Something behind Everything! For the love of the Lord Christ change my curse-o'-God state of affairs. Give me for Christ' sake a pen and an ink-bottle and some peace of mind and then, by the crucified Jaysus, if I don't sharpen that little pen and dip it into fermented ink and write tiny little sentences about the people who betrayed me send me to hell." Ten years. We can forgive anything after that. Surely Joyce is a hero, a saint, an edifying martyr as well as an artist!

Or is he? It's certainly hard, as one works through the 1696 pages (no less) of his letters to find much source for holy awe. One thinks of the great artist-letter-writers: Keats, Gerard Manley Hopkins, D. H. Lawrence, and it becomes harder still.

Lionel Trilling could reasonably call Keats a hero. For Keats the poet's life really was "a vale of soul-making," and his marvelous letters are constantly, as Trilling says, "propounding the great questions and attempting the great answers." Joyce's early letters to Stanislaus (this correspondence with his brother before the icing-over begins is the best thing in the letters) give a few hints of impressive personal purposes: "The struggle against conventions in which I am at present involved was not entered into by me so much as a protest against these conventions as with the intention of living in conformity with my moral nature." But most of the time he's writing about getting published and getting paid. "Dear Stannie, The substance of this letter is financial." So many letters begin something like this. And through the years there seems to be an almost deliberate limitation of interest to practical affairs.

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Father Hopkins was another saintly struggler against misunderstanding and neglect ("She took me for 20 . . . but it wont do: they should see my heart and vitals, all shaggy with the whitest hair") In his own gentle way he was as ambitious to be read as was Joyce, and as firm about it: "To produce is of little use unless what we produce is known, if known, widely known, the wider known the better, for it is by being known it works, it does its duty, it does good. We must then try to be known, aim at it, take means to it." Reading Hopkins' letters we are quickly in contact with a mature expansive intelligence and wit, as well as with a moving account of poet and priest's spiritual heights and depths. But especially we find illuminations of his poetry, hints and tips of what he is about. One early Joyce letter provides rich ore, the comments on *Dubliners* that all critics have leaped on: "A chapter of the moral history of my country . . . paralysis . . . written in a style of scrupulous meanness."

Again, it's interesting (and something of a relief) to find, in a letter to Stanislaus, that by 1906 Joyce thought very little of *Chamber Music,* his early volume of poems. There's a letter to John Quinn in New York, outlining the Homeric parallels in *Ulysses,* and a few scraps of exegesis of *Finnegans Wake* in another to his generous patron Harriet Weaver. Otherwise, references in his correspondence to the *Portrait, Ulysses,* and *Finnegans Wake* are about publication, translation, sales. "I have a grocer's assistant's soul," he wrote to Frank Budgen in 1934.

Then Lawrence. That superb, rambunctious collection of letters Aldous Huxley once wrote about so well is surely part and parcel of Lawrence's art. The same is almost true of Keats and Hopkins; it becomes difficult to separate the poems from the letters once both are familiar—but in Lawrence's case there is no question that the same overflowing, disturbing, maddening and enlightening genius that pours over the novels is at work in his letters. Lawrence simply never let up, and submitted all his experience to his furious flame. We find Joyce writing letters to people like Yeats, Pound, Eliot. And what do we read? "I shall receive nothing in the way of royalties," "I trust your health is good," "Financially my position is . . .," "Please come to dinner," "This flat is frightfully dear."

One wants to quote Henry James' cautious comment on Hawthorne's unaccountably dull *Notebooks*: "For a person desiring information about him at any cost they are valuable; they shed a vivid light upon his character and his habits, but . . . outward objects play much the larger part; opinions, convictions, ideas pure and simple are almost absent . . . They widen, as I have said, our glimpse of his mind (I do not say they elevate our estimate of it), but they do so by what they fail to contain, as much as by what we find in them." We are forced to believe that, unlike his compatriot Wilde, Joyce kept his genius for his art.

Information about him at any cost. Richard Ellmann's renowned, deeply-informed biography (1959) was of course a work of brilliant scholarship and no doubt of great devotion. (It includes a very good essay on *Ulysses.*) All the avenues are explored, all the stones turned. Yet I found it ultimately a depressing book. Knowing all this about Joyce seemed reductive; his domestic and other squabbles, his heavy drinking, his obsession with his own money, his extravagance with other people's, his often quite unfunny jokes—it all seemed to add up to a lesser man—did not help much with the fiction. Or at least it had only a sort of negative significance—the marvel that out of this rather dingy personality and dusty life the *Portrait* and *Ulysses* had been born.

A passage in *Ulysses* is apropos. The aesthete, George Russell, is fluting away in the National Library as Stephen prepares his virtuoso account of *Hamlet* in terms of Shakespeare's private affairs: "But this prying into the family life of a great man . . . Interesting only to the parish clerk, I mean, when we read the poetry of *King Lear* what is it to us how the poet lived? . . . Peeping and prying into greenroom gossip of the day, the poet's drinking, the poet's debts. We have *King Lear,* and it is immortal."

Well, we have *Ulysses,* and it is immortal. But of course ever since the romantics began presenting themselves as objects of aesthetic interest it has been difficult to maintain such purist positions. When Stanislaus' book on the early days with James, *My Brother's Keeper,* came out in 1958, T. S. Eliot raised the problem of his introduction. Sounding oddly like pompous Russell in *Ulysses* he begins: "Curiosity about the private life of a public man may be of three kinds, the useful, the harmless and the impertinent." Noting the dangers of "vulgarly impertinent" curiosity Eliot suggested that Joyce's work is so insistently autobiographical that inquisitiveness about every detail of the topography and life of Dublin, the Dublin of his childhood, adolescence and young manhood is so far from being impertinent as to be "almost expected of us by the author himself."

Eliot draws a pointed parallel with Goethe's exploitation of himself. And it is true that Keats, Hopkins and Lawrence have all recently been the beneficiaries of huge, detailed, and often illuminating biographies. How far should this kind of inquiry go with Joyce? One is dubious anyway about such large invitations to press beyond the text, such carte-blanche for the wielders of *Thom's Dublin Directory, 1904.* But what is more particularly wrong with most Joyce biography and nearly all the Joyce letters from this point of view is that they are not in fact about the childhood, adolescence and young manhood, the pre-1904 days which fed the fiction. What they deal with is the later single-minded and, in the end (all pieties aside) largely boring life.

However, the huge mass of letters are there, like Mount Everest; so we read them. They are magnificently edited by Prof. Ellmann (3 vols, Viking, $35); every reference

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clearly and painstakingly explained, a splendid index and system of cross-references—it's like the Jerusalem Bible.

From them some pleasant bits of trivia emerge or re-emerge: Bloomsday is June 16 because Joyce first walked with Nora on that date, Joyce wore a Plastro's high-grade hat. Matisse illustrated *Ulysses* without reading it, Joyce tried to set up Dublin's first movie theater, the Cinematograph Volta, Hemingway was typically querulous about Joyce's finances: "The damned Irish, they have to moan about something or other, but you never heard of an Irishman starving." And also, it must be said, some importantly usable truths emerge about Joyce the man.

He is more likable in the letters than in the biography. Of course he notoriously used people, and then quarreled with them. His work and its propagation came before anything. His family suffered; those terrible letters to his mother from Paris. She was 44, had borne fifteen children to a drunken improvident husband, was dying of cancer, and had to read this kind of thing: "Tuesday last I had been without food for 42 hours . . . today I am twenty hours without food . . ." Stanislaus was often hard used; a whole series of peremptory postcards: "Get them at once. I sent instructions on Saturday. . . . Send back my other chapters. Do not let such a long time pass again without writing." Stanislaus, like many another, finally rebelled, complaining, eighteen years later, of "the careless indifference with which you have always acted in affairs concerning me." Dozens of friends suffered similarly.

But there were other sides to Joyce. First an evident, attractive friendliness and witty conviviality; secondly, the fierce will that shows everywhere in the letters, in the early correspondence with Stanislaus, in his dealings with erring publishers in middle-life and in the desperate struggles at the end, that will that sustained his determination to be an artist whatever the cost (the same will that perhaps drove him into *Finnegans Wake*'s *cul-de-sac*) was also exercised to help others; the tenor John Sullivan, for example, the then-neglected Triestine novelist Italo Svevo; and of course his own family. Joyce was tireless in behalf of his perhaps only moderately talented son, Giorgio, a singer, and in behalf of his poor mad daughter Lucia.

He was above all a family man. His novels, though not exactly family reading, are centrally about the family, about husbands and wives, and fathers and sons. The father comes under heavy attack in *Finnegans Wake*, he is a "retrospectable fearfurther," and "old daddam dombston" with an "eatupus complex." But, like Tim Finnegan, he revives in the end, and takes over. "Carry me along taddy, like you done at the toy fair" is on the last page of *Finnegans Wake*. And Molly's famous final "yes" is mostly a victory, however Pyrrhic, for Bloom, husband and "papli."

Writing to his future wife, Nora Barnacle (was wild-goose Joyce first attracted by her name?—it would be totally in character), the 22-year-old writer turns his back on domesticity: "My mind rejects the whole present social order and Christianity—home, the recognized virtues, classes of life, and religious doctrines. How could I like the idea of home? My home was simply a middle-class affair ruined by spendthrift habits which I have inherited. . . . We were seventeen in the family. My brothers and sisters are nothing to me. One brother alone is capable of understanding me. . . . Six years ago I left the Catholic Church, hating it most fervently. . . ."

Though he often went to Catholic services, especially in Holy Week, Joyce never thought of returning to the Church. His children were not baptized (though his grandson, against his wishes, was, and Nora, who survived him, died reconciled). But family pieties quickly returned. Already at twenty-one he had written, apropos of the death of a family friend: "Poor old Thornton. However, no one that has raised a family has failed utterly in my opinion." Within a few years he was on good terms again with his Micawberish father. They were not so different in temperament. Here is old Simon Dedalus-John Joyce writing from Dublin to his son in Trieste in 1909: "My last shilling went on Sunday dinner and since then we are entirely *without food coal or light*, nor do I know of any means of getting a penny as I have exhausted all my friends, and so we have another fortnights starving to do." Whatever Stephen Dedalus was made to feel about Simon in *Ulysses*, John was James's consubstantial father all right. And the later letters show Joyce constantly growing in affection for him and the remnants of his family.

In 1909-10 Joyce, mostly for business reasons, spent some time separated from Nora, and the result is a fervid correspondence. This has received considerable attention recently. At least one critic has seen these letters as revealing Joyce the hero-artist transforming his private love into a universal one. I see them differently. Nowhere else in the letters does one feel so uncomfortably close to the "peeping and prying" that Russell talks about in *Ulysses*, or the vulgar curiosity that Eliot warns of. The reason is not so much that they are intimate and private, as that they are mostly bad—mawkish and sentimental and posing. Joyce had evidently a very strange "non-intellectual" relationship with his wife. She never read *Ulysses* (this hurt him), and, as he once wrote to Stanislaus, she "didn't care a rambling damn about art." His letters to her at this time are a curious mixture; partly full of real affection, concern and troubledness simply expressed, partly full of passages so deliberately obscene that Prof. Ellmann has felt constrained to omit them, and largely full of the swooning language of the most adolescent Stephen in the *Portrait*: "I have felt her soul tremble beside mine and have wept to see the beauty of the world passing like a dream behind her eyes."

The oddest aspect of the letters between them, how-

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ever, is not that Nora's occasional notes, unpunctuated and associational, hint at pre-echoes of Molly Bloom, but that Joyce's own words sometimes sound quite a bit like Leopold's: "The night we went to *Madame Butterfly* together you treated me most rudely. I simply wanted to hear that beautiful delicate music in your company. I wanted to feel your soul swaying with languor as mine did. I am a little disappointed in you."

Though he hobnobbed with the Parisian avant-garde Joyce's tastes in music and painting, in house and home seem to have been largely middle-class and middle-brow. A splendid passage in the "catechism" section of *Ulysses* describes Bloom's "ultimate ambition" as "the purchase of a thatched bungalowshaped 2 storey dwellinghouse of southerly aspect surmounted by vane and lightning conductor, connected with the earth," and the place and its contents are detailed exhaustively. It's a very funny passage, and perfectly under control, yet Joyce's real tastes were often enough not so distant from these. At any rate it's interesting and valuable to find in the letters hints of Bloomishness in Joyce. It gives new resonances to Lenehan's cryptic remark in the novel, "there's a touch of the artist about old Bloom." Of course there's a touch of the hero and the saint too.

A new ethic but not sex for kicks

SEX ON CAMPUS

JOSEPH L. WALSH

The sexual mores of college students and adolescents appear to be replacing Communist China and UFO's as the prime worry of the American public. Reports on the existence of an orgiastic underground have found their way into even the most respectable periodicals and hardly a month goes by without one or more of the mass-media publications documenting or debunking (depending on the editor's views) reports about the imminent collapse of traditional moral values among the young.

This fear and uncertainty about the state of American morals reflects the need for a thoughtful analysis of an obviously changing sexual climate. For a better idea of what is and is not going on and for what it all means, we can turn to a number of recent publications, *viz.*, Richard F. Hettlinger's *Living With Sex: The Students' Dilemma* (Seabury), the Group for the Advancement of Psychiatry's *Sex and the College Student* (Atheneum), the *Journal for the Study of Social Issues,* April, 1966, entitled "The Sexual Revolution," and the re-publication in paperback form of Lester Kirkendall's psychological study of 200 young adults entitled *Premarital Intercourse and Inter-personal Relationships* (Agora Books).

The larger issues first. Nothing in any of these studies indicates that there is a widespread trend to sexual promiscuity among college students in the United States. In fact, they frequently say just the opposite. The GAP study states that "It is well worth noting that promiscuity characterizes only a few individuals on each college campus." Another recent study revealed that sexual intercourse among college and university women without some anticipation of a permanent relationship is no more widespread today than it was among their parents.

I can say after a careful reading of these studies that my own experience, and that of my fellow campus ministers, is confirmed: students approach sex as a moral matter, i.e., as an area of serious responsibility and concern. The image of large numbers of college students "sleeping around," indiscriminately indulging in sex for kicks and pleasure without any concern for consequences or permanence appears to reflect more the frustrated yearnings of writers and readers than it does actual campus life.

But if a moral collapse is not imminent, important changes are definitely in progress. The college scene is part of American society as a whole, which currently is going through its most erotic phase in history. The young person is subjected to a continuing barrage of sexual images and situations in the mass media which he often only dimly understands but which the media tell him are fascinating and fun. This person enters college and soon forms closer and more personal relationships with the other sex than before. The urge to express this new intensity; to show, particularly in the girl's case, that she feels more deeply than she did for the high-school friend with whom she tolerated necking; the continued fascination with sex that the culture creates and the freedom that the automobile and urban anonymity provide—all these factors make much more frequent among college students a bodily intimacy and pleasure that in previous times was reserved only for the engaged and married.

A line, however, is drawn usually at intercourse. As Hettlinger, Kirkendall and the others agree, crossing the line into sexual intercourse requires, for the majority of

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students, a different kind of decision, involving a degree of commitment not presumed in the intimacies just described. But even here a significant change has taken place. Kirkendall indicates that moral justification for the act is found in a feeling of love and the possibility of marriage, not in the marriage state as such. All the studies indicate that among college students intercourse is considered definitely wrong (which doesn't mean it isn't ever done) if love is not involved, possibly right if it is, and definitely allowable if the couples are engaged.

We have here what is probably the most discernible change in the sexual mores of American young people in college, although it varies regionally and from school to school. Physical intimacy need not be reserved for engagement; and sexual intercourse, though justified only for those who really care, need not be reserved until after the wedding day. Reiss says that although the evidence indicates little change in sexual behaviour, particularly intercourse, there has been a considerable shift in attitudes; involving "increasing acceptance of premarital coital behavior rather than in increased performance of the behavior. Thus guilt is a less frequent and less intense reaction today."

There has also been an important change in the female attitude towards sexual intimacy. If it is true as Hettinger says that "the average responsible girl regards sex without love and affection as a bore and a waste," it is no longer realistic to place the sexual urge primarily in the male and the power to control in the female. The tremendous erotic power of the culture and other factors have produced in many sensitive and intelligent girls a fascination with sexual experience and experiment which leads frequently into sexual intimacy. It also happens often enough that a college girl will let a boy whom she "likes a lot" go "all the way" once or twice out of curiosity for the experience, while she reserves any repetition of the event with him or others for a more permanent kind of relationship.

It is at the point of regular and planned intercourse that the American female student will exercise the controlling and restraining role traditionally assigned to her. When a relationship reaches this point, either it is terminated or turned by the girl's pressures into a relationship leading to marriage, after which turning point intercourse may be resumed or begun as the case may be. As for the male, there is agreement that sexual intercourse probably has not substantially increased, but has transferred its object from prostitutes and lower-class girls to his social equal in college. It is interesting to note, however, that there is usually here present a more responsible and personal approach to sex than was present in his father's and grandfather's college generation. Another aspect of change not mentioned in any of these studies is the light-hearted casualness with which many students seem to be learning to handle sex. Having struggled since puberty with sex as a problem, many students in college now laugh about and discuss sexual intimacies in a way that often approaches ribaldry, but which seems to augur well for their own proper balance in the future and for that of their children.

In evaluating these trends, the studies point out the fuzzy character of the newly evolving moral standards. There is general agreement that young people easily call the beginning of affection "love," and thus find moral justification for acts done really for other reasons. The feelings of responsibility that rightfully accompany sexual relations, not to speak of pregnancy, have a way of forcing a relationship into marriage when it might otherwise better break up. The GAP study points out how immature adolescents can grasp at sex as an antidote to loneliness or insecurity.

Hettlinger says that "There is no field of human activity in which it is so easy to deceive oneself" as in sex and adds that the dictum "love makes it right, so long as nobody gets hurt," is inadequate because "harm," especially in its social dimensions, is difficult to measure. He points out that unless the pressures of a public standard were present (parents, friends, church, society) individuals might tend to be much less honest about what was and was not injuring the other person than they are now. Hettlinger also sides with Kirkendall against those who would urge premarital sex as a means of demonstrating or determining sexual and personal compatibility, arguing that short-run sexual success or failure need not be reflective of a relationship's true nature.

But if the authors under consideration see much to criticize in the new morality, we do not find them reaffirming the traditional Judaeo-Christian "Thou Shall Not. . . ." Kirkendall, for instance, besides warning that premature sexual experience may create unhealthy sexual attitudes, especially in women, points out that in some relationships at a certain point of strength and commitment, intercourse begun before marriage solidifies the relationship. The GAP report, a position statement and not a research document like Kirkendall's, says that though sexual experience outside marriage may be harmful psychologically to some, "There is a time when, for some adolescents, experimentation may be important, commitment would be premature and something is to be gained from a transitory relationship."

In the GAP study "the something to be gained," is always a growth in sexual maturity. Maturity is "measured by the degree of respect of the participants for each other as well as by the absence of manipulation, exploitation and compulsion in the relationship" as well as by "the capacity to combine sexual pleasure with other life goals, responsibilities and experiences." Reiss concludes his study by saying that "Permissiveness for one individual may lead to personality development whereas to another it may lead to deep despair and guilt. Abstinence in one setting may promote frigidity and inhibitions and im-

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BOOKS

FOR BROTHERHOOD

This list includes books of general interest in the field of intergroup relations chosen from among the many published from August, 1965 through July, 1966. They were selected on the basis of their contribution to the search for community in the pluralistic society, and for their concern with interreligious, interracial, ethnic, economic and political challenges to achieve a healthy public order. The list is the result of unanimous agreement by a representative committee on their recommendations of the best in the field for children, young people, and adults.

EILEEN L. SCHULMAN, Librarian
Paula K. Lazrus Library
of Intergroup Relations

ADULT LIST

Selected by . . .

ARTHUR HERTZBERG, Rabbi, Temple Emanuel, Englewood, N. J.

JOHN LEO, Associate Editor, Commonweal.

ELIZABETH D. NORRIS, Librarian, YWCA, New York City.

A. ALAN STEINBACH, Editor, Jewish Book Annual.

DORIS VIACAVA, Librarian, Iona College, New Rochelle, New York.

MARGARET B. YOUNG, Board member of Child Study Association and National Committee for the Day Care of Children.

This selection from the complete list is presented by the publishers named below

ADULT LIST

Call Me Neighbor, Call Me Friend: The Case History of the Integration of a Neighborhood on Chicago's South Side, by Philip A. Johnson. Doubleday. $4.50.

This first-person account by the Lutheran minister of Salem Church in Chicago will serve as a guide to churches or individuals working to maintain an integrated neighborhood.

Children of the Uprooted, Edited by Oscar Handlin. Braziller. $8.50.

A collection of essays and excerpts from books published between 1887 and 1964, by Americans testifying at first-hand about the immigrant experience. Excerpts also provide an excellent anthology of fiction and non-fiction, prose and a bit of poetry.

Louis Marshall, Defender of Jewish Rights, by Morton Rosenstock. Wayne State University Press. $8.95.

In his well-documented history of Jewish affairs during the first two decades of this century, Dr. Rosenstock shows how Louis Marshall, second President of the American Jewish Committee, fulfilled his role as defender-at-large for the Jewish people—his intervention in the Leo Frank case, his work against post-war Bolshevist charges, and his fight for the abolition of immigration restrictions and discriminatory college admissions.

Racism and the Christian Understanding of Man, by George D. Kelsey. Scribners. $4.50. Also available in paperback at $2.95.

By making a faith of racism, Christians have managed to practice two religions at the same time. The author explains how this conflict developed and suggests that the solution to the Christian's idolatrous worship of racism lies in his own Christian faith.

The Slaves We Rent, by Truman Moore. Random House. $4.95.

A penetrating analysis of two million migrant farm workers in affluent America. One of the best books on the subject.

The Strange Career of Jim Crow, by C. Van Woodward. (Second Revised Edition) Oxford University Press. $4.50. Also available in paperback at $1.50.

An updating of the well-known 1955 book which has become a classic account of racial segregation in America. New expanded edition covers the revolutionary changes that have taken place in the past ten years.

To the Peace Corps With Love, by Arnold Zeitlin. Doubleday. $4.95.

A delightful account of a two-year teaching stint with the Peace Corps in rural Ghana, by a journalist who is both warmly observant and gently critical.

Yes I Can, by Sammy Davis, Jr. Farrar, Straus & Giroux. $6.95.

A self-portrait of one of the most versatile and extraordinary entertainers of our time, who became a controversial figure by living his life not only as a Negro but as a man.

The Petitioners, by Loren Miller. Pantheon. $8.95.

A full chronicle of the Supreme Court decisions in respect to the rights of Negroes, slave and free, between 1789 and 1965. A picture of our changing society as seen from the viewpoint of those who were systematically excluded from it, and who had to become petitioners to change its course.

Torah and Gospel: Jewish and Catholic Theology in Dialogue, Edited by Philip Scharper. Sheed & Ward. $6.00.

An important collection of papers that were read at a Jewish-Catholic symposium in Pennsylvania. Scholarly rabbis and priests explore in depth a number of crucial theological and historical questions involved in the relationship between Jews and Catholics.

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CHILDREN'S AND YOUNG PEOPLES LIST

Selected by . . .

ELIZABETH ALLSTROM, writer of Christian Education materials for children.

AUGUSTA BAKER, Coordinator of Children's Services, The New York Public Library.

JOSETTE FRANK, Director for Children's Books, Child Study Association of America.

NORA KRAMER, Consultant on Books for Children and Young People, the Bookplan.

ETHNA SHEEHAN, Instructor in children's and adolescent literature, St. John's University.

BROTHERHOOD WEEK
I'M NOT SURE - BUT I THINK IT HAS SOMETHING TO DO WITH GROWN-UPS...
NATIONAL CONFERENCE OF CHRISTIANS AND JEWS

For the complete Books for Brotherhood list write to

The National Conference of Christians and Jews, 43 W. 57th St., New York, N. Y. 10019

CHILDREN'S AND YOUNG PEOPLE'S LIST

Adlai Stevenson: Citizen of the World, by Bill Severn. McKay. $3.95. 12-16.

A biography of the wise and witty lawyer from Illinois who served his state, his country, the United Nations and the world with integrity and deep understanding.

And Forever Free, by Joanna S. Williamson, Alfred Knopf. $5.95. 12-16.

Unforgettable history and moving human experience in this well-written account of a young German immigrant's beginnings as a newspaper reporter caught up in the early Civil War riots in New York City.

The Bushbabies, by William Stevenson. Houghton Mifflin. $3.50. 10-16.

The reader follows the dramatic journey of Jacqueline, who secretly leaves the cargo ship on which her family is returning from Africa, to persuade her father's former assistant to help her in returning her bushbaby pet to its jungle home.

The Dreyfus Affair: a National Scandal, by Betty Schecter. Houghton Mifflin. $3.50. 12-15.

The tragedy of this anti-Semitic persecution of an army officer in France at the turn of the century is presented with impact and significance for young people today.

Durango Street, by Frank Bonham. Dutton. $3.75. 12-16.

A stark fictional account of the operation of teenage Negro gangs in Southern California. The author shows the devastating effects of poverty, crime and violence.

The Earth is the Lord's, compiled by Helen Plotz. Crowell. $5.00. 11-16.

Poems of the spirit and a mankind's faith in supreme good, in an inspired anthology beautifully decorated with woodcuts by Claire Leighton.

The Empty Schoolhouse, by Natalie Savage Carlson. Harper & Row. $3.95. 9-11.

A poignant story in which near tragedy shocks a newly-integrated community into coming to its senses, bringing peace and healing friendships in its wake.

Gateway to America: Miss Liberty's First Hundred Years, by Hertha Pauli. McKay. $2.95. 8-12.

The story of the Statue of Liberty—how it came to be, what it has stood for in the past, and what it should stand for, including some of the great men and women who came here as immigrants under its inspiration.

Good News, by Borghild Dahl. Dutton. $3.50. 12-16.

Despite little encouragement from their journalism teacher, two college friends decide to start a newspaper in their Midwestern town. How the girls' venture brings together the different groups in this once closely knit Norwegian community makes a moving story.

Good Pope John, by Elizabeth Odell Sheehan. Farrar, Straus & Giroux. $2.25. 12-16.

A vivid account of the life and work of the man who, in the chapel of Santa Maria of Bruscio, was baptized Angelo Roncalli and seventy-three years later in the Sistine Chapel at St. Peter's in Rome solemnly announced, "I accept . . . I shall be called John."

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WHAT IS THE NATIONAL CONFERENCE OF CHRISTIANS AND JEWS?

NCCJ is a civic organization engaged in a nation-wide program of intergroup education. It enlists Protestants, Catholics and Jews who without compromise of conscience or of their distinctive and important religious differences work together to build better relationships among men of all religions, races and nationalities. Its operation is civic and social although, obviously, the roots of the brotherhood which it seeks to build are in the moral law and in religious faith.

NATIONAL CONFERENCE OF CHRISTIANS AND JEWS
43 West 57th St. ● New York, N.Y. 10019

BROTHERHOOD WEEK
I'M NOT SURE - BUT I THINK IT HAS SOMETHING TO DO WITH GROWN-UPS...
NATIONAL CONFERENCE OF CHRISTIANS AND JEWS

CHILDREN'S AND YOUNG PEOPLE'S LIST (Continued)

I Have A Dream, by Emma G. Sterne. Knopf. $3.95. 11-16.

The struggles of twentieth-century American Negroes for freedom and equality are highlighted through biographical sketches of such significant figures as union organizer A. Phillip Randolph, lawyer Thurgood Marshall, singer Marian Anderson and former CORE director James Farmer.

I, Juan de Pareja, by Elizabeth Borton de Trevino. Bell Books-Farrar, Straus & Giroux. $3.25. 12-15.

This distinctive novel, with a high sense of human worth, follows the life-long friendship of the great painter Velasquez and his Negro slave, Juan de Pareja, whose own talents led him from slave to painter of renown.

In Their Own Words: A History of the American Negro 1865-1916, edited by Milton Meltzer. Crowell. $4.95. 12-16.

In selected letters, speeches, memoirs and testimonies, Negroes describe both the dreams they cherished and the disappointments they suffered in the period following the Civil War.

A Kite for Carlos, by Mariana Prieto. Illustrated by Lee Smith. John Day. $2.86. 7-9.

The story of the excitement, grief and final happiness engendered by Grandfather's birthday gift to Carlos is related in alternate half-pages of English and Spanish text, showing American boys of three different races sharing the birthday party and the everyday fun.

Lift Every Voice, by Dorothy Sterling and Benjamin Quarles. Doubleday. Zenith Books Series. Available only in paperback at $1.45. 10-13.

Highlights of the lives of W. E. B. DuBois, Mary Church Terell, Booker T. Washington and James Weldon Johnson.

Marian Anderson: Lady from Philadelphia, by Shirlee P. Newman. Includes photographs. Westminister. $3.75. 10-16.

A warm and readable biography about a great singer and humanitarian.

The Noonday Friends, by Mary Stolz. Harper. $3.50. 8-12.

A perceptive family story set in New York City, about eleven year old Fanny Davis and her best friend, Simone Orgella.

Patricia Crosses Town, by Betty Baum. Illustrated by Nancy Grossman. Knopf. $3.50. 8-12.

Open enrollment in a northern, urban public elementary school is the subject of a realistic story about the adjustments of Negro children of varied economic and social backgrounds to their classmates.

The Spinning Tops of Naples, by Tyler Whittle. Chilton. $3.95. 10-16.

Five homeless boys in Naples who ingeniously fight for their daily existence are befriended by a French countess, her son, and an amazing Englishman—friends who help the boys to discover that treasures rather than troubles lie all around them.

Tomas Takes Charge, by Charlene Joy Talbot. Illustrated by Reisie Lonette. Lothrop. $3.50. 10-12.

In a New York City tenement three Puerto Rican children, suddenly orphaned, succeed in evading threatened separation in a dreaded orphanage and find help in a new home with a good neighbor.

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maturity of emotions, but in another setting it may promote the desired types of personality development." For Reiss, the various psychological and sociological studies show the difficulty of "setting down a single code for everyone in the area of sex."

Even in Hettlinger, a former college chaplain, there is no affirmation of a clear-cut code of conduct. Reflecting the widespread re-evaluation in Protestant circles on sexual morality, Hettlinger says that the Church "must challenge the individual to preserve the final intimacy of intercourse for the final commitment of marriage. It must remind men of . . . the consequences of selfish private indulgence. But it should affirm these standards without denying the freedom necessary for individual judgment and occasional nonconformity. Without compromising on the principle that intercourse should be the expression and seal of the commitment of marriage, the Church must make it clear that not all failures to attain the ideal are equally reprehensible."

The rationale behind the secular ethic expressed here is clear. No sexual standards are by themselves binding; the only absolute is the emergence of a mature personality; sometimes premarital sexual activity can aid in the development, therefore it is permissible and even desirable. Hettlinger's position is less clear, but underlying his and other recent Protestant thought on sexual maturity, we can find two premises: 1) that Christian sexual morality will become irrelevant if it remains absolute; 2) that sex outside marriage can result in a positive good that justifies it.

On the basis of his experience, Hettlinger is convinced that young people have abandoned for good *absolute* sexual standards. The Church must find a way of speaking morally about sex that the young will understand and try to live by. It must make clear that a compromise with the ideal (sex only in marriage) "because of the realities of twentieth-century life, when honestly and sincerely arrived at, does not cut them off from God's love and grace." Faced with a wholesale rejection of Christian sex morality, Hettlinger is willing to settle for a morality that recognizes that "occasionally love requires actions that are outwardly in conflict with what love normally seeks to do."

For Hettlinger, moreover, this compromise does mean merely the acceptance of a lesser evil, *viz.*, some morality rather than none at all. There is a positive good involved as well. Hettlinger says that the young person may often find in sex "the channel through which" he "becomes aware, however dimly, of a reality which is ultimate." Notice, for Hettlinger, the young person becomes aware of the ultimate (i.e., God) not through God's commandment against sexual activity, but in his own sexual and personal confrontation with the other person. Does he respond to God in this encounter only if he replies negatively to the opportunity? Hettlinger says, "Not always."

Like the others, Hettlinger is unwilling simply to substitute permissiveness for abstinence. He is unwilling to say flatly that sexual intercourse before marriage is permissible for the same reason that he is unwilling to say flatly that it is not: this frees the individual from the responsibility of searching out the right course for himself and his partner.

Anti-Playboy

In discussing exceptions to the Church's ideal of sexual abstention, Hettlinger deals only with the case "where intercourse before marriage may be an alternative to something worse—the withering and death of a meaningful and valuable relationship which cannot yet, for completely good reasons, be consummated in marriage." He does not simply substitute the ideal of personality growth, as do the others, for the old absolute, but relates personal growth to the marriage relationship.

Yet concern for sexual maturity underlies the trenchant criticism that he, Harvey Cox and others level against the verbal-pictorial sexual revolution represented by *Playboy* and its numerous offspring. What disturbs them in the contemporary sex barrage is not that it leads people to perform sexual acts outside of marriage, but that it creates a world of private and psychic sex where one can escape the person-to-person (God revealing) encounter which sex is meant to be. Hettlinger's treatment of masturbation in young people is also instructive in the direction of his thought. He describes it as a "safety valve" of "minor and temporary significance" which our cultural and economic milieu makes inevitable with its frequent physical contact between the sexes and its delayed marriages. It is a matter of concern only when it manifests a compulsive character of a narcissistic, self-directed pleasure. Here again sexual immaturity and personality growth are pivotal factors.

In eliminating "No sexual pleasure outside marriage" as an absolutely binding standard, Hettlinger inevitably opens the way to a search for other standards. He himself has substituted the personal relationship destined for marriage (as distinct from the marriage state itself) as the good which must not be allowed to wither and die. But what about what the other studies call the goal of "personality development and maturity?" From my own experience I can testify that this already exercises a powerful pull on certain serious students. Could it sometimes be a justified substitute for the absolute prohibition? I think of the sincere and maturing students whom I have heard say, "I didn't do it, Father. We drew the line, but it was because I was scared. I think I would respect myself more if we had the courage to go ahead." Is this an example of a person turning away from the possibility of conquering his own inadequacies and growing in maturity? Is the minister of religion always supposed to say "Hooray for fear!" in these circum-

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stances? These are the kinds of questions that arise when you follow Hettlinger and find the divine law revealed in personal growth and not in the simple, prohibitory "Thou Shall Not. . ."

As a Catholic priest, charged with the teaching of morality, I came away from these works with a troubled mind. On the one hand, the great difficulties in Hettlinger's stand are obvious, as he himself recognizes. How do you teach absolute abstinence as an ideal for all while allowing the possibilities of exceptions for some? Furthermore you cannot help fearing, as Hettlinger also does, the demonic character that resides in sexuality along with its transcendence. You find yourself tempted to trumpet this danger to a culture which apparently has decided to turn to sexuality as a way of personal survival and salvation. Ambivalent and disturbed, something inside you wants to reject Hettlinger's subtle reasonings about a middle way between absolute and relative. You want to call them weak accommodations to a "sex-drenched" culture.

But then you have second thoughts. You think of the large numbers of Catholic students, female and especially male, who stop frequenting the sacraments in college, "Because I *know* I'm going to do it again and it's just not right to say I'm not." You know that many need the clear-cut line of black and white; that many would use Hettlinger's reasoning merely to justify urges they now seek to control. But you also think of the others for whom the absolute line has meant mental hell and an eventual curse on the Church for what they call its un-reality. You find yourself wondering what Rahner's concept of the diaspora Church means for sexual morality: whether the same Church can both restrain the many from indulgence and help the few who are groping towards freedom and maturity.

You believe with the new theology that sexuality is reserved for marriage because it is part of that sacramental symbol which signifies God's complete, unreserved and unbreakable love for His Church in Christ. But you wonder about the wisdom of the Church proclaiming serious, God-separating guilt for all violations of that mystical ideal, particularly for the many troubled young Catholics whose experience of the Church as a fellowship of God's love is at best a childhood memory and not something they are much inclined to celebrate or proclaim. You find yourself recalling those students you don't even see hanging around at all any more, the good, searching people who doubt their masculinity, their femininity, their ability to love warmly and intensely, and who now feel that they have to have the option of being open to touching another to find themselves.

You find yourself wondering about the meaning of chastity in a technologized, plastic culture where sexuality is most people's only link with the primitive and the ecstatic. In an era of increasing regimentation—for the trained people who run the culture, an era of harder work—one wonders whether helping men to learn to play and enjoy does not become an important moral goal. In such a culture, intensifying rather than controlling sexuality could become the major goal of sexual morality. Certainly no one would argue that the indiscriminate use of anything so potentially profound as sex is a way of intensifying its pleasures. But one does begin to wonder whether one can surround sex with the aura of serious guilt all through adolescence, graduate study and early career and have it ever be the kind of re-creative center which truly human life in the technological age may require. You look around at the young unbelievers and former believers on the campuses—or, as is more usual, just off the campus—who enjoy sex in stable if not permanent relationships and you wonder to what extent they are a prophetic minority for a new secular, sexual morality (not immorality). The new morality sees responsible sexual experimentation based on affection and mutual respect leading to the gradual elimination of the guilt and body taboos that at present limit sexual intensity and its re-creative power. Christian morality will be able to bring about deeper and more intense love and therefore more creative and free persons in the technologized age, you hear yourself saying. But you know that in this league, the winner will have to prove himself by showing, not just talking.

In conclusion you find yourself agreeing with Hettlinger that if the Church continues to hold up its traditional standards as that which God wants, it must learn so much better than it has how to imitate its Master in reaching out to the adulterous. In a culture where sexual experience may become a common way of breaking from the cocoon of prolonged adolescence, the Church must at least learn to welcome and put at ease those of its members trying to fight themselves free of that bag.

But still you wonder whether even this would be enough to make the Church relevant. In reading these various studies you come away with an awareness of a profound cultural process taking place which sensitive Christians like Hettlinger can help you appreciate but not help you influence. You see a culture in the process of rejecting a long-held, if not always well-observed moral position, searching for new standards, while often veering in the direction of self-indulgence; a culture struggling, especially in its younger generation, to give birth to a new way of being human and sexual.

You suspect that this is a process taking place outside the power of the Church, a secular thing (Yes, Virginia, there is such a thing; all is not sacred), for which at the present time our formulations have little to offer but the addenda of condemnation or, as in Hettlinger's case, partial justification. The process, however, seems for the moment at least to have a life of its own. Whether at some future time the Church will be required to step in and pick up the pieces or to stand back and learn something new (or both) for the present remains uncertain.

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NIGHT OF MADNESS

THE SCREEN

Perhaps if more mystery thrillers and crime-and-detection films had the quality and substance of "The Night of the Generals," I'd like the whole genre better. Some of the movies made from Graham Greene's entertainments have come through with this classy style; and now "Generals," made from the popular German novel by Hans Hellmut Kirst, has caught it too in the excellent production of Sam Spiegel.

On a September night in 1942 in Warsaw, during the brutal Nazi persecution of the Poles, a prostitute is murdered and mutilated. Because she was also a German agent, Major Grau of military intelligence investigates the case; and when he learns that the degenerate seen fleeing from the crime was wearing a general's uniform, Grau determines to track down the man—no easy job since three of the several generals in Warsaw that night cannot account for their whereabouts at the time of the murder. Although Grau deplores the mass killings going on during the war and the ruthless slaughter of civilians in Warsaw, he still insists that the sadistic perpetrator of this single crime must be caught and punished. And this story, with its provocative and ironic undertones, constitutes the main line of "The Night of the Generals." But accompanying this thoughtful theme, the film also manages other cogent observations on Germans and war —in portraits of self-aggrandizement, decadence, disillusionment, and even decency and justice.

Along with the many assets of Sam Spiegel's production, such as Henri Decae's stunning color photography and the fine sets showing Warsaw, Paris, and Berlin as the story advances throught the years, is the outstanding cast under Anatole Litvak's direction. Omar Sharif is superb as the persevering Major Grau, who is a sort of cross between Hugo's Javert, with that unswerving sense of justice, and Dostoevsky's Inspector Porfiry Petrovich, with his cat-and-mouse psychology. Sharif gives the role a humane warmth that makes Grau the most likable person in the picture. Equally good is Philippe Noiret as the French inspector whose friendship with Grau, surmounts their being wartime enemies. One of the film's best scenes shows the two men at dinner appreciating the good food and each other just as if this weren't Nazi-occupied Paris in 1944.

Of the three suspects pursued by Grau, Peter O'Toole's portrait of Tanz is the least well done. He makes this young Hitler-admired "hero of Leningrad" so coolly cruel and neurotic that the role seems more ham than real. Part of the fault here is Litvak's for letting him overact, and part is due to scriptwriters Paul Dehn and Joseph Kessel, who fail to account for his behavior and atrocities. The writers do better by the other two suspect-generals: Donald Pleasance as the caustic wisecracker who dislikes Tanz almost as much as he hates Hitler, and Charles Gray as a philanderer, a toady type who's stuck with a domineering wife (Coral Browne) and is determined to come out on the winning side. Both men turn in fine performances.

While I was absorbed from beginning to end of "Generals," I'm not sure that the picture needed two-and-a-half hours to tell its story. The flashback technique that divides the complicated plot into parts as the story runs from 1942 to 1965 is unnecessary and rather confusing; and the story of the young lovers (played by Tom Courtenay in another of his victimized roles, and Joanna Pettet as a colorless rebel against her mother) is dragged in as padding. Perhaps the 1944 attempt to assassinate Hitler is too; but that episode is so well staged that it adds considerably to the tension; and furthermore it illustrates well that all was not cozy among the High Command. On the whole, "The Night of the Generals" is very well planned; and if at times you wonder about certain small episodes that take place early in the story and seem without relevance, you'll find that their meaning falls into place later. Since I'm not a mystery fan, I didn't mind being told halfway through the story who-dun-it. This fascinating "Generals" is much more than a who-dun-it.

PHILIP T. HARTUNG

DEAR GOD: Church is alright but you could sure use better music. I hope this does not hurt your feelings. Can you write some new songs? Your friend, Barry

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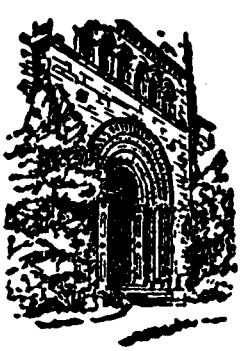

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BOOKS

Two post-Council clambakes for progressives

Vatican II: An Interfaith Appraisal

EDIT. T. PATRICK BURKE

University of Notre Dame Press & Association Press, $12.50

The Word in History

EDIT. JOHN H. MILLER, C.S.C.

Sheed and Ward, $4.50

DONALD P. GRAY

The International Theological Conference held at Notre Dame during March of last year was clearly a progressives' clambake. The talks and discussions reprinted in this massive, quite splendidly edited volume detail and eulogize the gradual ascendency of the progressive point of view at the Council. Both the genesis and meaning of the key schemata are explored with meticulous scholarship by the men who played an important role in their drafting. The reader is constantly reminded that the promulgated texts do not represent simply a *terminus ad quem* which we must spend the next fifty years slavishly exegeting, but rather a *terminus a quo,* a jumping off point for a new future. An infectious openness and optimism radiates from these pages and one senses a great stirring of hope present here.

The Notre Dame Conference ended just as spring was about to burst upon the scene and if one were given to poetic flights of fancy one might be tempted to think that nature was conspiring to celebrate with the conference participants a new springtime in the life and history of the Church. But, alas, we who sit down in the winter months of 1967 to pore over these pages are also forced to sit down in the shadow of the months which have followed upon the convening of this august assembly.

We who have been inundated with a flood of precautionary statements from Rome may for our part be wondering as we read if the rainbow heralding the new age will ever appear again. We may be asking ourselves how it is possible for the spirit of the Conciliar texts to be thus ignored as centralized decision-making continues on its merry way. We may remember that Hans Küng in his *Structures of the Church* insisted on the necessity of an ecumenical Council giving credible witness to the one, holy, catholic, and apostolic Church which it represents. And only the full implementation of both the letter and the spirit of Vatican II will suffice to convince us that it was what it appeared to be: a credible witness to a thoroughgoing renewal of the Catholic Church. We are, momentarily at least, victims of the credibility-gap syndrome.

It may have seemed strange last March that the Protestant participants kept insisting on the compromise character of the texts and the ambiguities which this has created for the future (and George Lindbeck's essay is a masterful illustration of this), but in retrospect we have to credit them with no little insight into the workings of our Church. The Catholic commentators, while recognizing the same fact only too well, consistently maintained that an irreversible step had been taken and that it would be impossible not to proceed henceforward in the direction pointed out by the Council Fathers. We still live in hope, as perhaps befits our station as the pilgrim people of God.

We may conclude with some less acerbic reflections, for this is unquestionably an invaluable sourcebook for understanding the Council texts, in their promise and their ambiguity. The discussions are lively and forthright and the whole is worth reading through even if tedious in places. The essays by Rahner, Meyendorff, Outler and Burghardt on the future tasks of theology in the post-Conciliar period are especially excellent for the general reader. A bit of Conference balm for our post-Conciliar *Schmerz* may not be a bad idea at the present juncture.

One can hardly imagine a volume of essays better suited to complement the above than *The Word in History*. These essays were also originally talks, given barely a week later at Saint Xavier College in Chicago under the auspices of the John XIII Institute there. If any discussion occurred, it is unfortunately not included here, but each of the essays in its own way is something of a masterpiece of stimulating reflection. The speakers addressed themselves to what they considered to be the principal problems confronting theology today. The roster of participants is quite as impressive (if not as large) as that of the Notre Dame Conference and the mere recital of names and topics is sufficient to whet the appetite of any theologically inclined mind: Rahner on anthropocentric theology, de Lubac on nature and grace, Schillebeeckx on faith and self-understanding, Sittler on nature and grace in the context of a cosmic Christology, J. B. Metz on the Church and the world, Daniélou on religionless Christianity, Lindbeck on history and eschatology, Schmemann on freedom in the Church, Congar on the institutional element in Christianity, and Charles Davis on eucharistic presence.

A fruitful balance is struck in these talks between the existential-personalistic and the historical-eschatological emphases without ignoring the ecclesiological-liturgical. Allowing for my bias as an incipient Teilhardian, I would tentatively suggest that the historical-eschatological emphasis (brilliantly defended by Metz and Lindbeck) is gaining the ascendancy in contemporary theology. While this line of attack will always exist in a certain tension with the personalistic and ecclesiological, it possesses the compreprehensiveness of perspective to incorporate both of them. In fact it requires them both in order to be authentically synthetic of the real. Theology of history, if understood broadly as encompassing the subject matter of all the present theological disciplines without their particular methodologies or richness of detail, would seem to have the potentialities for work-

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ing out an overarching systematic theology capable of dialoguing more meaningfully with the contemporary world, dominated as it is by the category of history.

One further fact about both these volumes may just be noted in conclusion because it is so obvious that it may be taken for granted and hence its importance may be ignored. That fact is simply the ecumenical fact—the fact that we are all doing theology together and can no longer even conceive of doing it apart from one another again. That fact is incontrovertible and a source of great hope for the future. It is also a limited proof of the Council's success, a proof which we may appreciate having at the moment. If recent events have inclined us towards pessimism, we may also read the signs of the times as indicating that we are merely going through a period of pause, a period in which the last vestiges of inertia will seek to detain us in the past. But the attraction of the future today would seem to be stronger than the lure of the past and so we are permitted to hope.

The Grass Roots Church: A Protestant Manifesto

STEPHEN A. ROSE

Holt, Rinehart, $4.95

WILLIAM J. NAGLE

Declaring present denominational organization of the churches obsolete, Stephen Rose offers a radical program for change and reform of American Protestantism. The "manifesto" of this young ordained Presbyterian minister first appeared a year ago in *Renewal*, a magazine on church and urban problems of which Rose is the founding editor. His book-length development of that manifesto is receiving wide attention among renewal-minded Protestants.

Rose would have a few churches in a local area cluster and form a cooperative ministry to perform what he terms the three basic ministries, the three functions of a renewed church: *Chaplaincy* (the priestly, liturgical, kerygmatic, pastoral ministry), *teaching* (conveying the central themes of the Bible and explor-

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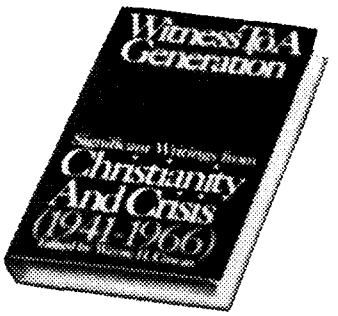
Significant Writings from
Christianity and Crisis

1941-1966

edited by **Wayne H. Cowan**



Founded by Reinhold Niebuhr and Henry Sloan Coffin in 1941, the journal *Christianity and Crisis* has over the years dealt brilliantly with the moral and intellectual problems confronting Christians in a turbulent era. As witness for Christian involvement in the world of "crisis," the influence of the journal has been widespread and profound. This twenty-fifth anniversary volume contains major articles by contributors such as Paul Tillich, Karl Barth, Herbert Butterfield, Jacques Maritain, Alan Paton, Reinhold Niebuhr, John C. Bennett, Harvey Cox, Adlai Stevenson, Martin Niemoller, and Hans Morganthau.

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ing the nature of the world into which Christians are called), *abandonment* (the Church's ministry to the world). "The Church as chaplain and teacher," according to Rose, "is the resource that the laity needs if it is to abandon itself to the struggles of life in our time."

Basic to his argument for a local ecumenical movement centered on a cooperative ministry is his contention that "the vast majority of local denominational congregations are not equipped to perform all three of these ministries."

No merger at the top; no centralized super-Church. Operating from a grass-roots, decentralized base, Rose's renewed Church "would adopt a new policy forged by existing local congregations in concert with one another and a new specialization which would enable many acting together to accomplish what separated Christianity finds impossible to do."

Harvey Cox declares in an introduction that it is the concrete suggestions, the "very specificity" of the book which makes it important. "No longer," writes a not so dispassionate Cox, "will the strident defenders of our present denominational leviathans be able to say . . . that the advocates of renewal operate miles up in the stratosphere with no relationship to the structural realities of the American Church. This book puts the challenge where it cannot be avoided."

Rose poses a hypothetical model: 10 churches in a given area with an annual total budget of $300,000 and a combined active membership of 2,500 adults, decide to pool their resources to form a cooperative ministry. One church building would be set aside for the chaplaincy ministry and would have "a diversity of worship services to meet the diversity of the human soul." Three more buildings might house the teaching ministries, perhaps one for children, one for youth, and one for adult lay education. An administrator for the cooperative ministry and a pastoral counseling service might use another. Subtracting budgets and some lay volunteers for the first two ministries, Rose's economy nets an extra unbudgeted $100,000, five church buildings that can be sold or put to other uses, and more than 2,000 laymen who can be recruited for the ministries of abandonment.

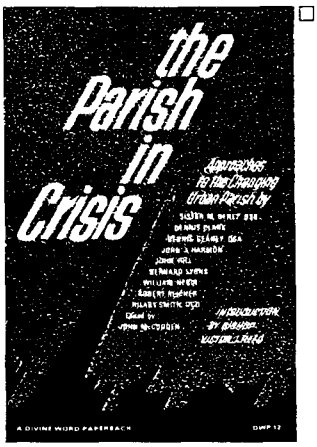
On securing a streamlined institutional base, built around chaplaincy and teaching, contends Rose, the possibilities for the Church of abandonment are limitless. "*Abandonment of* becomes *abandonment to*—the social struggle, the effort to find human solutions to automation, the arts, the struggles of youth, the search for authentic vocational commitment amid centralized bigness, political problems and one thousand other areas where life is lived."

The Catholic reader of this excellent book runs the risk of becoming hooked —moving from a stance of objective detachment, even bemusement to one of deep concern and anguished involvement. He then finds he shares an experience of Protestants at Vatican II who came to realize how ill-fitting was the term "observer" when applied to one Christian witnessing the struggle for renewal in part of the splintered church.

What if man will be around earth for a few more thousand years? This could mean, relatively speaking, that we are still in the primitive age of the Church. I think I first heard this optimistic thought from Baltimore's Father Joseph Connolly. Considering two thousand years as but a dot on a history line places Martin Luther and John XXIII and the Stephen Roses of the world in a new and wonderfully hopeful perspective.

I am not capable of judging the practical feasibility of Rose's suggested reforms, but it seems there is much that could have applicability to Catholic parishes of a given area joining at least into a "cooperative ministry" among themselves. It seems so right and so just, for example, that the wealthy suburban parish to which I belong share its weekly collection with the poorer parishes in the inner city. I think many of the younger priests in parish work would be willing and eager to combine forces and resources in a way that would enable them to work more effectively.

Rose, Cox and the others seem to



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Radical change is required of the parish if it is to survive as a Christian institution in urban society. **The Parish in Crisis** makes clear why such change must come and suggests forms it may take in the administration of the parish, in its worship and social life, and in its relation to the world around it.

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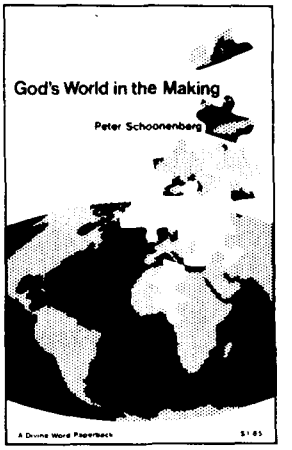

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make a convincing case for the necessity of radical reform of American Protestantism.

What I found most striking about Rose's discussion of his hypothetical model of a cooperative ministry was his calm insistence that each of the 2,500 individuals would be actively involved with one or the other of the three basic ministries. My own reaction is an indication of how easily we can give lip service to the Church or "The People of God," and how surprised we can be to find someone such as Reformer Rose actually taking the notion seriously.

The common Worship Center is probably the most controversial proposal of the program. But Rose tries to meet the obvious objections head-on. Present denominational worship services, he says, "tend to be indistinguishable one from the other." He insists his proposal is not aimed at eliminating denominational diversity but at restoring it. The existence of one weekly service in most congregations, he argues, tends to produce an "all-purpose affair devoid of significant liturgy and seemingly intent on being an ecclesiastical mulligan stew." He wants a structure that will provide Protestants with a variety of worship forms "from the silent practice of prayer to the preaching service to the Lord's Supper."

As a frequent exponent for a greater voice by the laity in the Church through lay boards, this reviewer is forced at least to sober second thoughts by the complaints of deeply committed Protestant ministers echoed here by Rose over lay boards intent only on maintaining the status quo. Cox refers in his introduction to studies which show that church executives who are insulated from direct lay control are usually more willing to take risky positions and support radical programs than those who must report immediately to lay constituencies.

One can dip into *The Grass Roots Church* almost anywhere and find provoking thoughts, quotable quotes, and constant parallels to the struggle for renewal by Roman Catholics. Here is a sampling:

On unrest within the Church: "Scarce-

Leading nominees for the 1967 NATIONAL BOOK AWARDS

On Wednesday, March 8th, the five winners of the 1967 National Book Awards will be announced in a presentation ceremony at Philharmonic Hall, Lincoln Center, in New York. Meanwhile, these are among the books by American authors published in the United States in 1966 which the judges regard as among the most distinguished:

fiction

LOUIS AUCHINCLOSS/The Embezzler/Houghton Mifflin
BERNARD MALAMUD/The Fixer/Farrar, Straus & Giroux
EDWIN O'CONNOR/All in the Family/Atlantic-Little, Brown
WALKER PERCY/The Last Gentleman/Farrar, Straus & Giroux
HARRY PETRAKIS/A Dream of Kings/David McKay
WILFRID SHEED/Office Politics/Farrar, Straus & Giroux
Judges: John Hutchens, Mark Schorer, Anthony West

poetry

JOHN ASHBERY/Rivers and Mountains/Holt, Rinehart & Winston
BARBARA HOWES/Looking Up at Leaves/Alfred A. Knopf
JAMES MERRILL/Nights and Days/Atheneum
MARIANNE MOORE/Tell Me, Tell Me/Viking Press
ADRIENNE RICH/Necessities of Life/W. W. Norton
WILLIAM JAY SMITH/The Tin Can and Other Poems/Delacorte Press—A Seymour Lawrence Book
Judges: W. H. Auden, James Dickey, Howard Nemerov

arts and letters

TRUMAN CAPOTE/In Cold Blood/Random House
JUSTIN KAPLAN/Mr. Clemens and Mark Twain/Simon and Schuster
OLIVER LARKIN/Daumier: A Man of His Time/McGraw-Hill
FREDERICK A. POTTLE/James Boswell: The Earlier Years/McGraw-Hill
ISAAC BASHEVIS SINGER/In My Father's Court/Farrar, Straus & Giroux
SUSAN SONTAG/Against Interpretation/Farrar, Straus & Giroux
LAWRENCE THOMPSON/Robert Frost: The Early Years/Holt, Rinehart & Winston
Judges: Saul Maloff, Lon Tinkle, Aileen Ward

history and biography

JAMES H. BILLINGTON/The Icon and the Axe: An Interpretive History of Russian Culture/Alfred A. Knopf
DAVID B. DAVIS/The Problem of Slavery in Western Culture/Cornell University Press
MARTIN DUBERMAN/James Russell Lowell/Houghton Mifflin
PETER GAY/The Enlightenment: An Interpretation/Alfred A. Knopf
BARRINGTON MOORE, JR./Social Origins of Dictatorship and Democracy/Beacon Press
PETER STANSKY and WILLIAM ABRAHAMS/Journey to the Frontier/Atlantic-Little, Brown
Judges: James MacGregor Burns, Leon Edel, C. Vann Woodward

science, philosophy and religion

HOWARD B. ADELMANN/Marcello Malpighi and the Evolution of Embryology/Cornell University Press
GEORGE and MURIEL BEADLE/The Language of Life/Doubleday
WASSILY W. LEONTIEF/Essays in Economics/Oxford University Press
OSCAR LEWIS/La Vida/Random House
PHILIP RIEFF/The Triumph of the Therapeutic: Uses of Faith After Freud/Harper & Row
ERWIN W. STRAUS/Phenomenological Psychology/Basic Books
Judges: Hannah Arendt, John Cogley, Gregory Vlastos

The National Book Awards are administered by the National Book Committee, a non-profit educational association. The awards consist of five $1,000 prizes donated by the American Book Publishers Council, the American Booksellers Association, and the Book Manufacturers' Institute.

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ly a religious gathering was held without the presence of an iconoclastic jet-age circuit rider who, for an honorarium, flagellated the audience with visions of Christian irrelevances in our time."

On the mission of the layman: "The present activism of the local church fails to recognize that one's job or one's involvement in broad secular associations is, for many laymen, the most appropriate area of mission."

On the case for renewal: "One must affirm that the Church that is death to the Spirit is not the Church. And with that affirmation, one rests the case for renewal, not on human plans and notions but upon the biblical call for continued openness to the Will of God."

The Catholic Encounter with World Religions

BY H. VAN STRAELEN

The Newman Press, $3.95

MICHAEL ZEIK

From the sound of his name and from the fact that several of his books were written in the Dutch language, I assume the author is indeed a Dutchman. But Van Straelen's thought is hardly typical of the kind of theological speculation we associate with the Netherlands today. A missiologist of the old school, he has set himself squarely against the revolutionary approach to the missions espoused by Karl Rahner.

The controversy seems to me to be a fascinating one. It concerns the relationship of Christians, whose numbers are rapidly shrinking in proportion to the total world population, and the rest of humanity, the vast unbaptized portion of it. Is Christianity really destined to replace Hinduism, Buddhism, Islam, and the other great world-religions? Is this our missionary goal? How should we evaluate these enduring non-Christian religions?

Since Van Straelen's book in its entirety represents a *re*action to Rahner, it is impossible to come to grips with it except in terms of Rahner's insights. Rejecting the old concept of the Church as a "salvation monopoly" committed to a policy of theological imperialism, Rahner has argued as follows: Christians believe in the universal salvific will of God. Paul tells us flatly, "God will have all men to be saved." It is as unscriptural as it is monstrous to suppose that the billions of souls who have never heard Christ's name are thereby doomed to perish. Those who feed the hungry and visit the sick do this for Christ, whether they know it or not. Christ, himself, has said so. They are "anonymous Christians." Van Straelen, cannot disagree with this on principle, although he is far more pessimistic than Rahner about the number of such righteous "pagans." The main controversy comes on Rahner's next point.

In line with traditional thought, Van Straelen insists that in the probably infrequent case in which the non-Christian lives a life according to the saving truths of the Testament, he does so by some private miracle of grace, and *in spite of* the religious practice of his country, be it Hinduism, Buddhism, Islam, etc. Never can these false religions be the vehicle of grace in and of themselves. Rahner, on the contrary, argues that it is indeed *by virtue* of practicing Hinduism or Buddhism, according to the best light of his conscience, that the Hindu or Buddhist is saved.

Man is a social animal, says Rahner, and it seems inconceivable that a man could sustain a meaningful relationship to God outside the context of the religion sociologically available to him. Moreover, upon examination we can find in all the enduring world-religions those elements of grace and right teaching which enable a man of good will to live with God.

To all of this Van Straelen replies: it is unfortunate that theologians are not missionaries, and that missionaries are not theologians. Had men like Rahner lived twenty years in Asia (like Van Straelen) they simply would not speak so freely about salvation in the non-Christian religions. Armchair theologians studying the classics of Hinduism and Buddhism in the abstract cannot really appreciate how these systems perform in everyday life. Rahner is guilty, he charges, of making Christianity appear as the *extraordinary* means of sal-

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vation, and the world-religions as the normal means. And here we come to the point which I believe motivates Van Straelen's attack from the outset: by according respect to the non-Christian religions as vehicles of grace and salvation, Rahner removes the *urgency* from the missionary quest. "Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, the Son, and of the Holy Spirit." These were the last words of Christ to his apostles. Van Straelen thinks that the new approach to the missions is tantamount to saying, "Why bother?" Therefore he charges that the new missiology is generating a crisis in the missions.

How shall we evaluate these charges? First of all, I would agree with Van Straelen that something akin to crisis now exists in the missions. But I do not think it comes from the new insights of theologians; I think it comes from the dead end of old missionary practices. Further, I do not believe it is either useful or true to attempt to pass off this controversy as one between an armchair theologian and an on-the-spot missionary. I have queried many a thoughtful, on-the-spot missionary on a recent trip to the Orient, and I found the majority convinced that the old ideas about the missions were hopelessly inadequate.

Van Straelen misreads Rahner in several instances. While it is true that Rahner infers (quite rightly, to my mind) the presence of grace-bearing moments in the non-Christian religions, he nowhere implies that their moments of ethical or metaphysical deprivation should be made light of. Christ did not come in jest. The urgency to make Christ known remains. But the mission of the Church is not to make men what they are not, but to reveal to them what they already are, implicitly. Christ comes to fulfill not to destroy.

Moreover the religious pluralism on this globe appears to be here to stay. Must Christianity be labeled a failure if Hinduism, Buddhism, etc. do not disappear? If Van Straelen were right we would be forced to say so—and almost to despair at the shrinking proportion of Christians on the earth today. But we need not despair if we will only avoid thinking of ourselves as the exclusive community of the saved, rather than as, to use another of Rahner's phrases, "the historically visible vanguard—the historically and socially constituted expression of that which the Christian knows to exist as a hidden reality even outside the visibility of the Church." Set in the midst of global religious pluralism, the Church, with an

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Kim jetted to Austria to ski last month and saw the town of Schröcken where people have prayed an old form of the Scriptural Rosary since medieval times.

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authentic Asiatic, African, European, and American membership, will represent a *sacrament* of unity and brotherhood. Aside from converting individual souls (and there will always be individuals in every culture who demand the *ultimate* intimacy of knowing Christ), the Church, as a visible sacrament of love and unity, may leaven entire societies, formally Hindu, Buddhist, or whatever.

Religion in Practice

ANTHONY LEVI, S.J.

Harper & Row, $6

JAMES G. HART

This book is a Rahner-inspired attempt at a theological anthropology with particular attention given to pastoral questions. By virtue of the "supernatural existential," the book premises a necessary correlation between revelation and the deepest aspects of the human spirit. We are told that the direction of the presentation is to be from the analysis of human experience toward the Christian categories, the latter being the only schema which can render intelligible the explication of that experience. Though this bold project is not realized the early chapters are a noteworthy and personal effort toward its realization. And of the latter chapters, though most often quite divorced from the analysis of experience and the correlation of revelation and psyche, are nevertheless sometimes interesting syntheses of recent discussions by European Roman Catholics.

The book will be of interest to Roman Catholics who have a moderate familiarity with Latin theology and who wonder how some of the newer ideas affect the old and familiar positions. It will be of interest to students of Rahner who themselves have tinkered with carrying off the explication of *Christliche Existenz* and the "formal motive" of the act of faith. Finally it will interest those who think otherwise about the present situation of Christianity and theology. They will have confirmed their suspicions that Roman Catholicism's *re*-affirmation must be of a more radical nature, if it is to be real, than the one appearing in these pages.

Readers will want to discuss, among other things, the author's version of the act of faith as a moral option, the atonement as liberation, his suggestions that the meaning of love of neighbor is found in its being a *means* of achieving individual fulfillment, the contention that Western society is gaining an increased moral sensitivity, and the soundness of his (not too frequent) arguments and his methodology.

The central point of the book is that faith is an option for the moral order and religion is the rational pursuit of this order. Therefore it is not by accident that there is little space in Levi's presentation for celebration and wonder. The argument begins with a description of the *cor irrequietum* (Augustine) experience as paradigmatic. Its pre-condition is an implicit awareness of oneself as perfectible (not yet happy though searching); this is in fact an unthematic knowledge of God as the constitutive absent Presence of the self. The universal order of moral values mediates our fulfillment, which *de facto* is supernatural. Faith (also, as concomitant effects, justification and sanctifying grace) and religion are the acceptance and adherence to this moral (i.e., perfective) order.

Father Levi's view is explicitly Roman Catholic. However, since he is discussing religion and has interest in working out a theory of *fides implicita* it must be presumed that he is discussing universal structures. But religion does not seem to be identifiable with an option for the moral, i.e., perfective, order. Apart from the fact that it is not clearly the case that "moral" can be identified with "perfective," it can be argued that the experiences and practices which distinguish religious phenomena from others are not experiences of obligation and adherence to a moral order. I think the history and phenomenology of religion make this clear. The guiding model that man is an infinite thirst or concern is not adequate; it is essential, however, to add the heuristic side of man. But we are also focal points of relations which are not only constitutive of ourselves

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Such a view is found, with different emphases, in some of the writings of Stephen Toulmin, Mircea Eliade, Paul Radin, and Schubert Ogden. The unthematic absent and sought-for Presence model must be balanced with the unthematic and affirmed Presence which is re-affirmed and celebrated in myth and cult. Regardless of the attitude of theologians toward the views of Toulmin and Eliade, they cannot explicate Roman Catholic *Christliche Existenz* without first studying *homo religiosus*. The reaffirmation by reflective Christians of the reaffirmation which the Christian faith is of our being-in-the-world (supernatural ex-sistence) must attend to cultural differences as well as to more universal structures. Whether the moral option model is valid even for a culture would have to be argued; it is surely not universal.

CORRESPONDENCE

(Continued from page 581)

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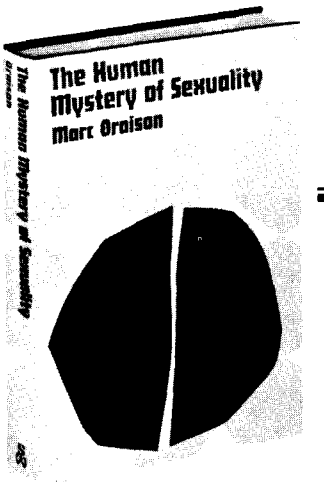

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Post-Biblical Christianity

Washington, D.C.

To the Editors: I would like to commend Dan Callahan for his essay "Post-Biblical Christianity," as as good a brief account as probably can be given of the problem of the objective norms of Christian truth. The limitation of the article, however, is that its perspective remained defined within the context of objective norms, or combinations of norms and failed to take into account that, for Christians, the ultimate norm has always been understood as one that is personal and not objective.

The difficulty of distinguishing this personal norm from objective norms, such as Scripture, Tradition and living magisterium, lies in the fact that the Church, especially in Catholicism, has traditionally tried to tie this norm into one or several of the objective norms in such a way that it appears exhaustively expressed in them, but this is, in fact, a deformation. The norm of personal charism and guidance of the Holy Spirit is the norm which cannot be exhaustively controlled or related to any objective norm or combinations of norms.

In Mr. Callahan's justifiable concern with definition of the relationship of objective norms, this finally trans-objective norm remained latent and failed to assume its proper place in the picture. For that reason he failed to give an adequate account of either the ultimate basis of church authority in Catholicism or of the Reformers' view of the authority of Scripture.

The Reformers' view of authority is not exhausted by the written scriptural word, but was understood as a dialectic of word and Spirit through which the written word becomes God's Word only when read within the believing community in its living relation to the person of God. The Reformers tried to control this idea by tying it to the written word in order to guard against the normless subjectivism that was making its appearance in the Left Wing of the Reformation where all objective norms were discounted in favor of personal spiritual insight. This tying of spiritual insight into the relation to the written word of Scripture becomes a simplistic biblical fundamentalism, in which one has only the literal word (often very arbitrarily interpreted), when the Reformers' sense of the tension between word and spirit is lost.

However, the Protestant scriptural principle also unleashed a scholarly dynamic for the investigation of the scriptural word in order to discern its own principles of interpretation, and this has produced a continual revolution in critical research on the Bible. This development of Biblical criticism unleashed by the Protestant scriptural principle has made untenable the simple way the Reformers understood the relation of word and Spirit. Now the historical dimension of Scripture as itself a cultural product, and the relativization of world views that appears with the modern historical consciousness complicates our approach to the Bible quite beyond the expectations of the Reformers. Consequently modern Protestant biblical exegetes, such as R. Bultmann, try to account for this cultural dimension and relate it to the historical existence of the present hearer of Scripture and to the transcendency of God's Word as it encounters the human historical situation. This whole problem forms the very complex discussion presently going on in biblical and theological circles under the catch-all phrase, the "new hermeneutic."

Although the new hermeneutic goes beyond the limited historical consciousness of the Reformers, it is important to see its continuity with the Reformation principle, particularly as it understands itself as a new and more subtle way of expressing the Reformation sense of the dialectic of Word and Spirit. Moreover Protestants are increasingly aware that the term, "word" is not to be limited to Scripture, but should be extended to include the whole category of church tradition, of which Scripture is a part, although a special part, be-

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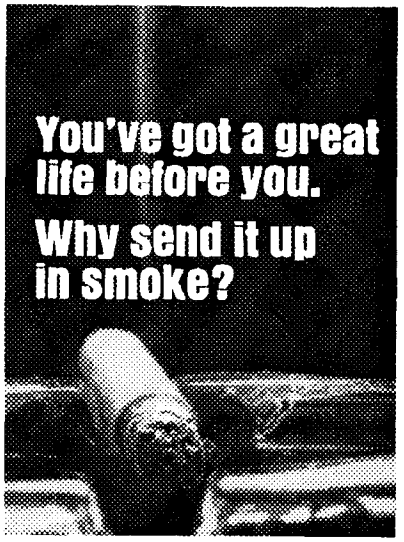

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cause it is the original expression of the tradition, the first laying down of the *depositum fidei.*

However, Scripture, along with all other expressions of church tradition all occupy the category of human words about God's Word. They attempt to express God's Word within their finite cultural contexts, but they remain finite and historical. Their authority is relativized in relation to the divine Word which is manifest in them, but not exhaustively expressed by them. This inner or divine Word finds its primary communication in the living personal relationship of man to God. This is revelation, the inner word, and all outer words, whether of Scripture, tradition, theology or law are as tracks left in the sand by the passing of the living personal relationship of the community to God. But what then is the norm for judging the Spirit? If the heart of Christian truth is the revelatory relationship of the person to God, expressing itself in prophetic insight, who then judges the spirit of the prophet, whether it is of God or the devil?

The answer is that no formal criterion can finally judge it, for the power for the discernment of spirits is itself a gift of the Spirit. But this does not mean that the church must simply give way to the left-wing tendency to normless subjectivism. The interplay of objective norms, such as Dan Callahan admirably outlines in his essay, the "cloud of witnesses" to which Hebrews points (12,1), are good, reliable and trustworthy norms, and most of the time they can serve to judge the spirits.

It is with fear and trembling that we would stand out over against these norms, but they are nevertheless not absolute either individually or collectively. They are only formal norms, and therefore can only be secondary, proximate norms. They cannot exhaust the possibilities of the new creations of the Spirit. Formal norms in their inter-play together do provide us with a trustworthy guide, but like all good guides, they are useful only when they know their limits. They can give us an operating framework for proximate judgments, but only God hands down the last judgment.

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